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FIVE LETTERS

IN REPLY TO THE

Rev. MICHAEL BRANAGAN, P. P.

Of Ardbrackan, &c. County Meath:

- I. On the Education of Youth; and his opposition to their reading the Gospel, even in their own Version. The GENUINE REASON is, THAT HIS CREED AND IT ARE AT VARIANCE.
- II. The Children's Divine Right, and that of their Parents too, is to read the Gospel. The awful consequences of preventing them pointed out.
- III. The solemn oath that binds the R. C. Priesthood to the Gospel being religiously observed, Ireland shall, before the end of one month, be in perfect and permanent peace, and mutual amity!!!
- IV. SEVERAL OBJECTIONS EXAMINED AND DEFEATED; & THE SUBJECT OF BAPTISM FAIRLY STATED.

—○○○○○—
BY GIDEON OUSELEY.
—○○○○○—

Jesus saith, "In vain do they worship me, teaching doctrines and precepts of men." Rhemish Testament, Mark vii. 7.

Again, "It is hard for thee to kick against the goads." Acts ix. 5.

Hier. Ep. 57. "Qui Christi non est, Antichristi est."

"Whoso is not of Christ, is of Antichrist."

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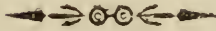
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LETTERS,

&c. &c.



To the Rev. Michael Brañagan, P.P. at Bohermeen,
County Meath.

SIR,

YOUR Letters to Mr. TISDALL of Charlesfort, and his of the 1st of Oct. ult. on the important subject of educating the children of the poor, have just fallen into my hands. On reading over your's of the 5th instant, I see you have done me the honour to introduce my name, thus—"You have, Sir, taken quotations from Gideon Ouseley; I request, when again you wish to state what is Catholic Doctrine, you will take it from a proper source, and consult more respectable authority." This, Sir, is throwing down the gauntlet at once; you intended, of course, I should take it up; your wish, then, shall be promptly attended to.

As I have never had the honour of seeing either Mr. T. or you, Sir, but heard only that ye were engaged in certain discussions, so, (with one of old, saying *Non nostrum inter vos tantas componere lites*.) I did not conceive it my province to interfere; but now that I have read the Letters of both, and by them may form a judgment, I find it would be unnecessary; for, in reference to the point in debate, the gentleman appears more than a match for his antagonist. The grand, nay the sole object, he insists on, is the propriety of the sacred Scriptures being in the hands of all men, young as well as old, as their divine and unalienable right assigned them by our Lord Jesus Christ, who commanded "that the Gospel be preached to every creature." His complaint is, that this

divine command and privilege is, however strange, still resolutely and generally opposed by the Church of Rome and her Priests, to the infinite injury of those souls for whose sake the Saviour shed his most precious blood! You, Sir, in your first Letter, contradict him with all possible confidence, affirming, "It is not the spirit of the Catholic Church to lock up the Scriptures from the laity, *unless compelled by necessity*: and I defy you to produce for the assertion, the Decree of any Council, the Bull of any Pope, the Statute of any Provincial Synod, or the Order of any Bishop. You cannot." *Vox et preterea nihil*; a mere sound of high swelling words, it is nothing more. Mr. TISDALL, however, to all this replies, yet, in a truly christian spirit. p. 5. "But, Sir, to shew you that you are at least liable to error in your assertions, I beg leave to call your attention to the following authorities of your Church." He then adduces, in order, a number of those documents proving unequivocally, "That it is the spirit of the Roman Catholic Church to keep the Scriptures out of the hands of the people generally," and so establishes the very point you defied him to prove. He might, added to daily facts, have adduced many more did he wish it, especially, Sess. 25, *de Indice librorum*, by which the Council of Trent establishes the index, (whose authority, because it so pressed you, you would wish to deny,) as fully and unequivocally as she does the authority of her Catechism, Missal, and Breviary. Now as your cause, veracity, learning, and honour were all at stake, you should, if possible, have supported your bold assertion; for on it hangs your whole cause, and for this plain reason; any Church found opposing Christ's commands and spirit cannot possibly be a Christian Church. But this, it seems, you could not do; for, you make no reply but yield him up the ground as untenable! and, so, at once ruin all your pretensions and Church irremediably. For when you are obliged to admit "that your Church *in cases of necessity*, of which necessity the Parish Priests are to judge, does prevent the reading of the Gospel;" this is enough; and, when coupled with his proofs, make it clear as noon day, that the spirit, commands, and practice of your Church, in reference to the Gospel, are opposed to the spirit and command of Christ.

and to the practice of the first Disciples. Now, if what is thus opposed to Christ, cannot possibly be of Christ, it must necessarily be antichristian; and if what is antichristian be of the wicked one, as you cannot but grant it is; see, then, into what a labyrinth, what a gulph you have conducted yourself and your Church, by your opposition to this knowledge of the Scriptures Mr. TISDALL contends for! And if your Church, thus opposing the general knowledge of the Gospel, stands opposed to Christ, you will please to tell us, how is she a Christian Church? I doubt this will puzzle you to some purpose. But to raise a smook and make your escape, if possible, you fly off to other questions, and in p. 14, tell us Mr. T. says "your arguments puzzle me," &c. No writer who has any regard to conscience or character should depart from truth. No such admission, Sir, can be found in all Mr. TISDALL'S Letter. In p. 7, he exclaims, "You go off to try to puzzle me with arguments on the Trinity, Baptism, &c. which have nothing to do with the present subject—I will not follow you," p. 14, "the only thing I would at *present* contend for, is the necessity of studying the Scriptures, and the right of private judgment thereon, and I have not, nor do I wish to enter into any controversy, only as far as that point is concerned." In all this, Sir, where is the truth of your assertion "that he admitted you puzzled him?" Will such finesse and departure from candour and truth serve you, Sir, except with the ignorant who can swallow any thing?

But to return: Since you have, Sir, deemed it fit to call me into the arena, when, clothed, I trust, in the armour of conscious rectitude and truth, I fearlessly come forward to meet you with such observations as the reading of your letters produced in my mind; and which, I hope, may tend not only to defend the cause of truth generally, but disabuse and serve my much injured and unsuspecting countrymen in particular, you cannot, of course, complain.

With regard to my name, Sir, or, indeed, that of any frail mortal, it is of little moment. If Herod was called a god, and the Lord of Glory a devil, it altered not the *nature of things* in any wise; such matters belong only to the foolish or the deceitful. But the concern of the

immortal soul that shall most certainly go hence and appear at the tremendous judgment seat of our Lord Jesus Christ, to receive, in that dread day, its eternal doom according to the deeds done in the body; this, Sir, and this alone, is the thing above all others, that, in the estimation of every rational person, whose conscience is not become seared, should call forth our first and highest solicitude.

Seeing, then, that our God and Saviour is "the way, the truth, and the life," and that he will judge the world in righteousness and truth, and that by truth, even his true doctrine alone, (and not by sophistries and invective, &c. ever the subsidiaries of a bad cause) we must be saved, and by it must stand or fall; truth, therefore, and holiness should be our constant element, and which we should cleave to with all possible tenacity, and with all our might and diligence most constantly follow hard after. So thought the first Christians. Justin Martyr writes, "It is the voice of reason as well as of true piety that *truth* alone is to be had in the highest honour, and to hold the first place in our affections, and the antients not be followed *one step* farther than they are followers of truth." Apol. c. i.

Pursuant to these sentiments, then, my book, my "Defence of Old Christianity against novelty," to which you, Sir, have thought proper, with such freedom so sarcastically to allude, shall, I humbly hope, on strict examination which it courts, be acknowledged by every informed and unprejudiced person to have its foundations in truth, and not in trick and chicanery, as the works it combats evidently have: that its authorities and quotations are not garbled, but sincere; and that through the whole of it, no evasion or quibble is resorted to, nor any thing misrepresented or mis-stated. Of this my conscience bears me witness before my God; for I dare not, knowingly, bring falsehood, and such artifices, to defend divine truth; for such, God and man must ever despise. Also it will be apparent that every Roman Catholic doctrine or dogma therein stated and combated, is from no disputed or "improper authority," but from the very highest the Church of Rome can possibly boast, even her Council of Trent, and her other celebrated and approved writers. This fact cannot be successfully

contradicted. Added to this, my Advertisement in the public prints states those dogmas thus : -

“ Old Christianity against Novelty,” &c. “ In this Work Infallibility, Transubstantiation, Sacrifice of the Mass, Worship of the Host, Half-communion, Extreme Unction, Purgatory, Indulgences, and many more such doctrines are closely examined ; and are demonstrated to involve absolute self-contradiction. But as such is falshood, and as no art of man, or power whatever can make falshood truth ; so can no man, no body of men, no angel or power whatever make these doctrines true, or prove that Christ or his Apostles ever taught them. Hence, they must be from an opposite source, and therefore pernicious to mankind. This book will serve as a full answer on these dogmas, to the Council of Trent, and Dr. Milner,” &c. &c. This, Sir, you must admit, was acting above board, openly and honestly. How, then, were the Roman Catholic doctrines, so adduced, taken from “ an improper source ?”

This book, Sir, still lies open to inspection ; let it be sifted, let it, I say, be assailed by all the sound arguments of truth, not by sophistries and such artifices, and if it cannot stand the shock, if it can, indeed, be fairly overthrown, let it go to the four winds at once, and the sooner the better ; nay, I shall even thank him who shall do the deed ; for no man of sense or piety, none but a deceiver, can repine at the exposure and demolition of any thing supported by falshood. But if this cannot be done, if this Work be built on truth, and is therefore as a brazen wall not to be moved, and if the doctrines it overturns be really found in the Council of Trent, and to this hour be taught by your catechisms, prayer books, creeds, &c. and advocated by your best Writers, what higher or “ more proper source, or more respectable authority” than this, can any man of sense and honesty consult for the reality of Roman Catholic doctrines ? My name, then, whether reputable, or the contrary, is out of the question : it is with facts, Sir, and the arguments of truth, therefore, and not with names, you have to do. If so, instead of an imbecile, unmanly effort to cast my Work into the shade, why did you not as an honest man sit down and calmly answer it ? But, by taking your own way, Sir, have you not conducted

yourself into this plain dilemma—that you either deliberately misrepresented what you knew to be truth, and such truth as you saw you could not combat, and thus, to serve a purpose, sinned wilfully before God against your own conscience? or are chargeable with culpable ignorance in disparaging what you did not know or understand? Take your choice—one you must chuse.

I shall now tell my reasons for having written this book. It is granted by all true Christians, as well as by every sincere Roman Catholic, that our Lord Jesus Christ taught the true faith, the one only true Christian religion, the sure road to eternal happiness: and this, and this only, he commanded to be taught all men, unaltered on pain of eternal death, to the end of time. But his Gospel is that which he thus commanded to be taught, that Gospel, therefore, is that only true Christian religion. It follows, then, that what is not found therein, or is contrary to it, is impossible to be the true religion of Christ, and if knowingly persisted in, must, of course, end in eternal perdition: and that “to contend for the faith once delivered to the Saints,” must, therefore, be as much every man’s duty to his God and Saviour, and to his neighbour, as it is to keep himself, and them, if possible, from eternal fire. No candid Roman Catholic will deny this. Thus impressed, and noticing certain doctrines which I conceived strange—I consequently laid myself down, with care and prayer to God the Father of lights, to examine the doctrines of the Council of Trent; and having found them in awful contradiction to that true faith of Christ, the Gospel, I was alarmed, indeed. Also when I observed the opposition to, and constant dread of the Scripture the Roman Catholic Priests, in general, “daily evinced, and the manner in which your writers in every possible way discourage the reading of it, and encouraged the people to lean on their Church *above* all things; and when I beheld how various were the cruelties and artifices, viz. the frightful inquisition, &c. &c. in other countries, and the penances, &c. &c. in our own, to deter people from having or reading the sacred book, or hearing any who strictly preached its doctrines, and saw them worship in an unknown tongue, contrary to the Apostle, 1 Cor. xiv. 9, 19, 28, all this served to confirm me that I was by no means

mistaken in the judgment I had formed; and, finally, lest I should be in any wise deceived, I read every publication of their's I could lay my hands on. This crowned all—for I found they were lighter than vanity, devoid of truth or sound argument—a heap of frothy subtleties, and to every intelligent mind, even of Romanists themselves, such sickening stuff as makes them secretly blush; and however high the polish, no gold is there! nothing but mere furbished brass, fit to deceive the weak-minded and vulgar sort. Thus clearly convinced of this awful fact, *that the doctrines of that Council are at variance* with the holy religion of my Saviour—his blessed Gospel, and feeling my responsibility to him, in that day of accounts, for this knowledge, how could I, (I put it to your own breast, and to that of every feeling mind,) with any safety to my own soul, or with consistency of character, decline bringing to light, even to public view, what I so clearly saw was leading myriads to ruin, yes, multitudes of my own unsuspecting countrymen, into so many miseries even in this life, as well as in that which never ends? These were my reasons for writing the book in question.—None can, therefore, for this, attach any blame to me, unless they can be supposed to censure a man for trying to keep himself and his neighbours from eternal destruction.

As to your Letters to Mr. T. Sir, you will pardon my sincerity, when I say, what I think can scarcely be hidden from yourself or any one possessed of sound reason, namely, that they are replete with so many and great inconsistencies, that when developed, must, if I am not vastly mistaken, entangle you in inextricable contradictions and insurmountable difficulties, which must indeed be ever the fate of every man, who, for divine truths, teaches human fabrications and tries to defend them. In my next I shall take leave, Sir, to usher a few of them into public view, nor can you as an honest man, at this be dissatisfied, when you reflect that it is nothing less than the eternal weal or woe of immortal souls, whom false doctrines are fit to destroy, that is pending.

To conclude, if the holy Gospel be true, as you grant it is, and if its immediate tendency be to turn

man from all wickedness and purify him, and thus render him dependent on, and obedient to his God and Saviour, making him a true christian, a good parent, a good subject and member of civil society, &c &c.; and finally crown him with eternal glory, shall not a doctrine opposed to that Gospel have directly opposite effects? Now, while you earnestly struggle to keep this Gospel out of the people's and their children's hands, when you openly tell us, you teach them diligently your catechism, what is this but to declare, you are conscious your Catechism and the Gospel are not in unison, and that you teach carefully a doctrine opposed to the Gospel, and to Christ its Author, and thus destroy yourself and them? I say, is it not plainly acknowledging, that to maintain your own and your Church's fatal sway over the people, for your own ends, which your doctrine is framed to secure, you ruin them for ever? Is not this a fact, Sir, that while the people by thousands are submissive to the priest and his doctrine, and greatly fear his displeasure and penance, not one of a hundred, or if I had said a thousand, can be found carefully obedient to Christ and his blessed Gospel? — What man of any sense or observation can deny this, or draw any other conclusion from what you admit, and from the facts daily before his eyes, than that to preserve your sway and serve your own ends, you destroy the people and yourself too? But if St. Peter and St. Paul speak truly, a day will surely come, that such conduct will cost you dearly, and the people too, if they shall madly permit such treatment of them any longer.

With St. Peter, Sir, you will admit “ That any teachers who bring in sects of perdition, (that is, false doctrines,) feigning them to be true, and by them make merchandize of their people, and cause the way of truth, the Lord's Gospel to be spoken evil of and slighted, (flatter as they may with empty words) are actual deniers of the Lord, and false prophets, bringing on themselves swift destruction, whose perdition slumbereth not;” that is, it is on its march to them, 2 Peter ii. 1, 2, 3, Rhemish. And with St. Paul, “ That such as obey not the Gospel of our Lord Jesus Christ shall find his vengeance, suffering eternal punishment

in destruction from the face of the Lord, and from the glory of his power," 2 Thess. i—7, 8, 9. You are sworn Sir, to believe this. Say now, then, if the people shall unhappily, and madly still suffer themselves and their little ones to be ignorant of the Gospel, and not know and obey it, and will allow their Priests to keep it from them, shall it not cost them dearly indeed? Yes, and that for ever. And if you, Sir, persist in keeping this holy Gospel from them, and give them other matters, to support your own and your Church's ascendancy over them, shall you not pay dearly for it. Yes, Sir, you are on your oath you shall. O, Sir, be alarmed and cease at once your pernicious and unnatural opposition to the Gospel, which our Lord has commanded to be given and taught to every creature; and never stop till you shall see it in every house—in the hand of every one. Do so, Sir, penitently for your own sake as well as theirs. Remember this salutary counsel, this warning, shall surely meet you another day.

I am, Rev. Sir,
Your humble Servant in Christ Jesus,
GIDEON OUSELEY.

Nov. 29, 1823.

LETTER II.

To the Rev. Michael Branagan, P.P. of Bohernmeen.

SIR,

IN my last, which I had the pleasure of addressing to you, I promised to adduce some of the many self contradictions, in which I conceive you have, in your Letter to Mr. TISDALL, involved yourself.

I shall take the liberty of premising the three following propositions, or axioms, which, even your Rev. brother Hayes freely admits. 1st. "A self contradiction is impossible to God," 2d. "That God should require any man to believe any thing contrary to sound reason, is impossible, as it would be destroying reason, his own work." 3d. "The Gospel being the truth of God, he that disbelieves it is an infidel," see Hayes's Sermons, and Gallitzin, p. 47.—By the simple appli-

cation of these three plain axioms, the pillars of error and the whole structure thereof must be shaken to their very foundation, and come tumbling down with a mighty crash, like a tottering wall when assailed by a furious tempest; and can no more stand, than can darkness before the bright rising luminary of day.

Believing, Sir, as you do, as noticed p. 8, that our Lord Jesus Christ, the Creator of all men and angels, &c. is infinitely perfect, and the religion he taught for fallen man's salvation, and commanded to be taught all men to the end of time, is therefore necessarily infinitely perfect; the Gospel then being that which he taught and commanded to be taught all men, unaltered for ever, that Gospel therefore is infinitely perfect. To deny this is absurd, is blasphemy. It follows then, that to add any doctrine to it, or diminish aught from it, is either palpable stolidity or infinite wickedness. This is the voice of sound reason, if no doctrine then can be added, what of tradition?

But this is the voice of God also: hear the inspired penman St Paul, (Rhemish) "Though we or an angel from heaven preach a Gospel to you, besides that we have preached to you, let him be anathem. As we said before, so say I again, if any one preach to you a Gospel besides that which you have received, let him be anathema," Gal. i. 8, 9. Thus all the Apostles taught, in exact unison with right reason, that no angel or man, must presume, on pain of eternal death, in any wise to alter or add to the Gospel. No doctrine of tradition then can possibly be admissible.

Let us now hear a few of the ancient fathers, out of multitudes. St. Irenæus, who lived near the Apostles times, thus spake: "The Gospel which the Apostles preached, they afterwards by the will of God, delivered in writing to be the foundation and pillar of our faith. But when the heretics are reprov'd by the scriptures, they fall to accusing the scriptures themselves as being imperfect, or as wanting sufficient authority, so that the truth cannot be found by them, but by *tradition*. Mark this, Sir, and blush.

V. Lyrins, expounds, as doth St. Aug. the words of St. Paul, *præterquam quod*, &c. Aug. con. petil. c. 6. "If any one preach any other Gospel to you, *except*

that, or with that, we have preached to you, &c." And so doth St. Chrysostom *in loco*, *Και οκ επιειν*, &c.—
 "He saith not, if they preach things contrary, but if they preach ever so little different from the Gospel we have preached to you, let him be anathema. St. Athanasius, against idols, saith "The Holy Scriptures inspired of God, are of themselves sufficient to teach the truth."

St. Augustine thus writes, "*Quicquid Servator de suis verbis et dictis nos LEGERE voluit, hoc scribendum illis (apostolis, &c.) tanquam suis manibus imperavit.*" Con. Evan. l. c. ult. "Whatsoever our Saviour would have us *read*, of his words or deeds, this he commanded his Apostles, &c. to write down as it were with his own hands." Aug. de Nat. et. Grat. c. 61. "There are no other writings *infallible* but the Scriptures; all others therefore, are to be freely judged by them; for there is no other writing wherein human infirmities are not to be discovered, but in them. Hence, men are at liberty to believe, or not believe any thing but the Scripture." St. Cyril saith, "The least matter touching faith, is not to be taught without the Holy Scriptures," Catch. 4. Tertullian writes, "When we believe the Gospel, we desire to believe nothing else." Adv. Her. c. 22. "When I find some among us, who have made bold, and composed a *deadly mixture of Gospel and opinion*, as their vanity led them, and out of one plain road, have made out a world of labyrinths and inextricable mazes, to confound men in the way of salvation, and make them condemn truth, because of the contentions about it; but this, in short, is my prescription against such adulterers of the faith. *To try all their doctrines by the Gospel, THAT RULE OF TRUTH WHICH COMES FROM CHRIST*, and was transmitted to us by his Apostles. This, I say, is the *TOUCHSTONE by which all the different opinions of succeeding teachers are to be proved*," Apol. c. 47. Clemens Alexandrinus, "Whatsoever God thought *necessary for us to know or believe*, is consigned to us in the writings of the Prophets and Apostles." "The doctrine delivered by Christ, is our *CRITERION* to find out other things by." "The Scriptures perfectly demonstrate themselves by, or out of themselves, they

make men holy and like God," Strom. 6, 7, p. 767—757, &c. St. Jerome thus, "Such things as men find out *as of apostolical tradition*, without the authority and *testimony of Scriptures*, the sword of God strikes down, in agge. c. 1. And, "*Ex somnies, &c.*" As for these *dreams of tradition*, this because it hath no authority from the Scriptures, *eadem facilitate contemnitur qua probatur*, is despised with as much facility as it is praised," Tom. 2. Matt. 23. St. Optatus, "The Scriptures, like a will left by a parent to decide controversies after his decease, among his children, shall decide between us," L. 5. in Donat. St. Cyprian on *tradition*, in reply to Pope Stephen, Ep. 74. "*Unde traditio hæc*" &c. "From when is this tradition? Hath it descended from the Lord's authority or from the Epistles, or Acts of the Apostles, for those things are to be done which are there written? If it be commanded in the Gospel, or Epistles, or Acts, let this *holy tradition* be observ'd."

V. Lyrins, "I am astonished at the extravagance and blindness of some, that they cannot rest contented with the *old rule of faith*, once delivered and deposited in the primitive church, as if the *doctrine* was not from heaven, nor one Revelation sufficient; and yet the *divine oracles* in both Old and New Testament, loudly remonstrate against all such alterations. The character of Catholics is this, to pronounce the anathema according to the Apostle, upon any one whatever, who should attempt to preach a new Gospel," Lyr. c. 26. 31. This, Sir, is specimen enough of the judgment of the Ancient Fathers. And thus, in entire consonance with the inspired Penmen. do they testify, in complete opposition to you, Sir, your Dr. Milner and the generality of your writers, (who, with all possible industry and fel ingenuity, labour to distract, confound, and bewilder the mind of your readers, in referance to God's blessed book. disparaging it, to discourage and if possible, deter them from venturing, should they even read it, to rely on it, that ye may give them other matter) of the inspiration, perfection, infallibility, and authenticity of the sacred Scriptures; and that no other writings can, with any safety, be for a moment admitted or relied on; and pouring comparative contempt on all traditions

but these. What then, Sir, becomes of your tradition and the infallibility of your church, and her decrees and decisions, to all which you are so solemnly sworn? Yet ye would persuade us, ye venerate these Fathers, and are solemnly bound to abide by their judgment of the Scripture! If so, you must abide by the Scripture alone, and cease from other dogmas, and cause your people to do so. But, Sir, you are entangled in such self-contradiction, that you cannot know how to manage. For you are bound to the Scriptures and Fathers, and to the decisions of your Council; but these standing for ever opposed to each other, and as no one can serve two masters, opposed one to another, so you can never be extricated but by quitting one of them. Some few of your divines, compelled by the force of truth, have at times, burst forth from the general gloom. I could adduce a respectable list of them. At present, however, I shall mention but one only; Pope Clement XIV. (Ep. 40.) thus spake to a young nobleman, "The first book I would place at the head of your library is the GOSPEL, as the most *necessary and the most sacred*. It is there you will learn to know what you owe to God, and to the wisdom and goodness of the Mediator in whom we hope, and who hath reconciled heaven and earth by the shedding of his blood. The GOSPEL, when meditated on with respect, appears to be the language of GOD. It is quite simple; all within the reach of every capacity, and all divine. I expressly recommend to you, to read St. Paul's Epistles, besides inspiring you with an aversion to *false devotees and false teachers*, who under an appearance of sanctity, destroy the spirit of it, they will inspire you with universal charity, which takes in all, and which, *better than all the preceptors in the world*, makes us good, good friends, and good citizens. *At the school of the Apostle we learn all the œconomy of religion, its length, its depth, its sublimity, in a word, the most excellent science of Jesus Christ; who would be more generally adored, if he was more generally known, and by whom the worlds were made.*" What, Sir, will you do with this Pope, who so entirely contradicts your conduct and letters, recommending thus the Scripture, as above all, and all sufficient to teach the whole

religion of Christ; and designating such as act otherwise, “ false teachers and false devotees, &c. ? Sir, when you look over this, and these other sacred documents, can you without blushing, look any man of sense, or of your congregation in the face? But if after this, they will, in opposition to their own reason and all these facts, allow you to mislead and brow-beat them, for your own purposes, they must own, they deserve not the name of rationals or christians.

We shall now, Sir, behold what your sacerdotal oath, per the Council of Trent, Sess. 4, and its creed, *Forma juramenti*, &c. obliges you to believe and teach, “ *Evangelium quod dominus noster Jesus Christus, Dei Filius, proprio ore primum promulgavit; deinde per suos apostolos tamquam fontem omnis et salutaris veritatis, et morum discipline, omni creature predicari jussit.*” “ The Gospel which our Lord Jesus Christ, the Son of God preached with his own mouth first, he afterwards commanded to be preached to every creature, by his apostles, as the fountain of all saving truth and good morals.” O that this had been attended to! Now it is most clear, that this decree is in perfect harmony with reason, scripture, and the Fathers, as just stated; and that this oath which thus binds you and your brethren to the entire perfection of the Gospel, binds you of course, to every part of it; and also to be careful to give it, without restriction, to every creature you can: and to shut out for ever every doctrine of faith not found in the Gospel, however small. Where then is any place for tradition left? Or for withholding the Gospel from any creature, old or young? Tell me if your are able, without self-contradiction.

Being thus sworn, Sir, to the truth and excellency of the sacred scriptures, when the Protestant version of the Gospel is in substance, found in such close agreement with your's, so that all candid Roman Catholics who compare them, now confess, they can see little difference, if any. How is it then, or for what reason is it, that you so constantly labour to impress it on your readers, “ That the Bible, the Gospel of God, is dubious; is a subject of dispute; is debateable ground; that the copies of it are so essentially differ-

ent, who can know which to follow? Which is the right one?" Is this, Sir, consistent with your above oath, in regard to its truth and perfection? If not, what are you doing but exposing yourself? I say again, what can be your reason for trying to excite these doubts, and thus unhinge and alienate the people's minds from the Gospel, and, consequently, from salvation and its divine Author? Is it not plainly this, to cause them, by this and every other possible artifice, to hang upon your church alone, and obey the Priests, &c. &c. as before noticed. But if self-contradiction, on oath too, be eternal destruction to him who is found guilty of it, this finesse and practice, must, I say it again, cost you most dearly. For, does it not entangle you in this self-contradiction, "I swear on the Gospels, before God, that the Gospel is the fountain of all saving truth and good morals;" yet, to serve my purpose, I now believe and teach "The Gospel is a disputable, debateable, and therefore dubious book." Thus, Sir, are you ingulphed and self-entangled. Get yourself out if you can, I doubt it will puzzle you.

Your own Testament, however, which your oath binds you to believe, (and if we believe it too, why should you not be pleased?) teaches you, 1st. "That it is by the Gospel men's souls are saved," Luke iv. 4.—"Man liveth not by bread alone, but by every word of God." Rom. i. 16. "The Gospel is the power of God unto salvation, to every one that believeth," and vi. 17, 18, "You have observed from the heart that form of doctrine, (the Gospel) being then made free from sin, &c." 1 Cor. xv. 1, 2. "The Gospel which I preached to you, wherein you stand; by which also you are saved," 1 Thess. i. 5. "For our Gospel hath not been to you in word only, but in power also, and in the Holy Ghost," &c. &c. 2d. That it should therefore be preached to all, Mark xvi. 15. "Go ye into the whole world, and preach the Gospel to every creature," Matt. xxviii, 20. "Teaching them to observe all things whatsoever I have commanded you, and behold I am with you all days, even to the consummation of the world." 3d. That it must be read to the churches and holy brethren, 1 Thess. v. 7. "I charge

you by the Lord, that this Epistle be read to all the holy brethren," Coloss. iv. 16. "And when this Epistle shall have been read with you, cause it to be read in the church of the Laodiceans" 4th. "That it be searched, and read by all, even by children, and be abundantly committed to memory," John. v. 30.—"Search the Scriptures;" or "Ye do search the Scriptures," Acts xvii 11. "The Bereans were more noble—daily searching the Scriptures," &c. Rom. xv. 4. "Whatsoever things were written, were written for our learning, that through patience and comfort of the Scriptures, we might have hope," 2 Tim. 3. 15. "From thine infancy thou hast known the holy Scriptures, which can instruct thee to salvation, by the faith which is in Christ Jesus. All Scripture inspired of God, is profitable to teach, to improve, to correct, to instruct in justice; that the man of God may be perfect, furnished to every good work," Col. iii. 16. "Let the word of Christ dwell in you abundantly, in all wisdom, &c." 5th. 2. Cor. zv.—"If our Gospel be hid, it is hid to them that are lost, (to hide it is ruin,) *in whom* the God of this world hath blinded the minds of unbelievers, that the light of the Gospel of the glory of Christ, who is the image God, should not shine unto them," Apoc. i. 3. "Blessed is he that readeth and heareth the words of this prophecy," xxii. 18. 19. "For I testify to every one, that heareth the words of the prophecy of this book; if any man shall add to these things, God shall add unto him the plagues written in this book. And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from these things that are written in this book."

Behold all this, Sir, to which you are, on oath, bound, and say, how you and your people can do so, and not be filled with astonishment and alarm? So you, on oath, believe and confess that the Gospel of our Lord Jesus Christ is infinitely true and perfect, and therefore contains the will of God truly, and which it is man's duty to know; that by this Gospel is man to obtain his eternal salvation; that our Lord has enjoined

it on his Apostles, &c. to make it—even all things whatsoever therein commanded, known to all, old and young, in every possible way, whether by preaching, teaching, causing them to read it, God having pronounced him blessed, that shall read and keep the sayings of even the most difficult parts of it, especially, the Revelation, &c. to commit much of it to memory; that to search the Scripture daily is to do nobly; that all, even children, such as Timothy, may “Through faith in their holy Redeemer, be instructed to salvation, be made perfect men of God, furnished to every good work.” That “to add to it any other doctrine, or take ought from it knowingly, shall be visited with everlasting perdition;” and that “To hide it, keep men ignorant of it, or on any pretence cause them to neglect it, or turn away from it, is to cause them to be lost, according to the will of the god of this world, the devil, and is to act as did Elymas, the false prophet and sorcerer, to whom, when thus, seeking to turn away the pro-consul from the faith—the Gospel, St Paul filled with the Holy Ghost, said, “O full of all guile and all deceit, child of the devil, enemy of all justice, thou ceasest not to pervert the right ways of the Lord,” Acts xiii. 8, 9, 10. And is it possible, Sir, that believing all this as you are bound to do, you (by keeping this Gospel from the people, to their ruin, and giving them in its stead human fabrications) can thus act directly contrary to the whole? Weigh well then the fatal results that must follow. Remember Elymas.

1st. You either believe these Scriptures, or you do not; in either case you are ruined. For if you believe them, and yet resist them, even the command of Christ, “That the Gospel be preached and given to every creature,” how can you be saved? If you believe them not, and yet profess an oath you do believe them, this being infidelity and hypocrisy, how can you escape the divine wrath?

2d. If deliberate self contradiction on oath, incur certain destruction, as you must allow it does; the Council of Trent has destroyed herself and her clergy completely. For her decree, Sess. iv. as above, that the Gospel, as the fountain of all saving truth, must, by Christ’s command, be given and preached to every

creature without restriction; and her decree, Sess. 25, *de indice librorum*, with her index rule 4th and 10th, declaring, that “to give the Gospel unrestrained to all, would do more harm than good;” and hence, prohibiting the general using and reading of it under severe restrictions, and such penalties as the bishops might see fit to inflict, warning all, on pain of mortal sin and excommunication, not to dare transgress these rules of the index—I say; these decrees being thus self-contradictory and opposed to the Gospel, are, necessarily, subversive of your church and all her pretensions to divine guidance. Add, that this Council by the same decree, Sess. 4, pronouncing the perfection and truth of the Gospel, must (according to the Gospel, Gal. i. 8,) admit, “That to add any doctrine to it or detract from it, is damnable.” But, by others of her decrees, and by Pope Pius IV’s. creed, she has nevertheless added many new articles of faith, which my book exhibits and combats. If these then are not deliberate self-contradictions, and that on oath too, and therefore the destruction of every pretension to divine teaching, truth, and infallibility, and of her hierarchy, from age to age, as well as of myriads besides, let truth and common sense now judge. These awful deductions, Sir, flow as spontaneously from the above premises, supplied by this council and her clergy, as light from the sun. Obviate them if you are able.

3d. It being the will and command of Christ, that his Gospel be, in every possible way, made known to all men for their eternal salvation, and St. Paul having taught that, like Timothy, even children should, “to be truly instructed to salvation and become men of God, furnished to every good work,” have, and read the Scripture, as above, should this Apostle then come down from heaven, and begin to insist they must not now have, nor read the Gospel, and thus contradict our Lord and himself too, would not you, Sir, say, it was the devil had sent him to do so? And would he not instantly become accursed, and a damned soul? If so, which you must admit: if when the blind lead the blind, both must fall into the pit, must not all such as would follow his counsel, share the same fate with him? If they must unavoidably perish, let me now ask you,

Sir, would you, in such case, advise them to obey him? The application is easy; if St. Paul, thus acting, would be no longer Christ's Apostle, but satan's messenger, and become damned, when you and your brethren resist the reading of the Gospel, as you do, and thus contradict the command of Christ, and your own oath too, what think you, Sir, your state now is, and is likely to be? Or that of the people if they shall, for fear of your penance or frown, or on any pretence whatever yield in this, to your counsel? And let me return to you with full force, what you tell us was said to a certain preacher, in the street of Kells. *Quis te misit, a curneen*, "Who has sent you, my dear," to contradict Christ, and your own oath too, to ruin the people and their little ones, and to destroy your own soul? O, Sir, be cautioned, and kick not against the goads any longer.

4th. If the Scripture embraced, be salvation, and if eternal salvation be above all treasures of gold, silver, &c.; now, when Christ our Lord commanded the Gospel to be preached, made known---given to every creature, doth it not then, belong of *divine right*, to every creature who can hear of, and obtain it? If then, he who who filches or deprives a man of his gold, be called by you, Sir, and by all men, a thief or robber, by what name shall you now designate those, who withhold from, or deprive multitudes of infinitely greater treasure than gold, sent them by their Lord, even his Gospel and salvation? What, Sir, does God in the Scripture call them? And if it be blasphemy to say that God can contradict himself, why say "God commanded his Gospel to be preached to every creature, and yet gave his church power to keep it from as many as she may think proper?" Is not this imputing self-contradiction to the Lord God of truth? And what then is the result? Blasphemy and ruin. Ah, Sir, in what difficulties, heaped one upon another, has your strange system of religion, your church involved you and all her sons! Let me again say, *quis vos misit*, "who has sent you to entangle and ruin yourselves and your people for ever?" Answer me, *et eris magnus* Apollo.

5th. You, Dr. Manning, (to lull suspicion, of course) writes, "That church that would teach any one point

of doctrine contrary to the revealed word of God, the Gospel, which I called heresy, would not be the chaste spouse of Christ, but an harlot and the school of satan—for God never sent any man to preach heresy,” “Short Method” p. 25—51, &c. But you and your church teach many doctrines not in the Gospel, but flatly contrary to it, and are on oath, to do so till death. What then is the conclusion? Will you please to tell us, Sir? Is she indeed the pure Catholic Church, the chaste spouse of Christ? I judge that to answer this question in truth, will mightily puzzle you, need I ask you any more, *Quis te misit, &c.?*

I must conclude. When you look over all I have brought to public view, how can you possibly sleep easy? Or how can your brethren or your people after reading it, do so? Nor can I see, and I am satisfied, much boasting as is now going abroad, I shall never find a man to tell me how ye can be extricated, except by shaking off your tramels, even those dogmas that ye have so long been striving, but striving in vain, to colour over and defend; and by ceasing your fatal hostility to the Gospel of God—the only way of truth. Only let me ask you, Do you believe, in your conscience; do you think our Lord Jesus Christ would be displeased, should all your people, young and old; nay, all on earth read and know his Gospel, and obey it to the best of their abilities? Do the people believe this would at all displease God? Not one of you believes that it would for a moment offend him. No, but the very contrary. Why then is it not done at once? Are ye not every one then, sinning against God? And why? The Priests fear they would lose their sway and power over the people; and the people fear the priest would scold them, or put penance on them.—So, rather than encounter this huge difficulty, they will neglect the Gospel, sin against God—and risk the eternal salvation of themselves and posterity!—But they should remember him who said, “Fear not them that kill the body, and have no more that they can do, but fear him, who after he had killed the body,

can cast both soul and body into hell, I warn you, fear him." I am, Sir, your humble Servant. &c &c.

Dec. 2, 1823.

GIDEON OUSELLEY.

Your objections in my next shall be considered.

LETTER III.

The *solemn oath* that binds the R. C. Priesthood to the Gospel being *religiously* observed, Ireland. before one month, shall be in perfect and permanent peace, and *mutual* amity!!!

To the Rev. Mr. Branagan, P. P.

REV. SIR,

Antecedent to the consideration of your objections, I shall beg permission to premise one or two observations, and also a few pertinent quotations:—

"Truths," saith one, "are not of that flexible nature, that they can be disputed away at our pleasure. Things will be what they are in spite of all our little reasonings about them." Reeves, vol. ii. p. 204.

Saith Ignatius, St. John's disciple, *ΕΙ ΒΥ ΟΙ ΚΑΤΑ ΣΑΡΚΑ ΤΑΥΤΑ*, &c. "If then, such as have defiled themselves according to the flesh have suffered death; how much more shall he suffer, who, by his wicked doctrine hath defiled the faith of God, (the Gospel) for which Jesus Christ was crucified? Such a polluted wretch shall depart into fire unquenchable, and likewise such as hear, *i. e.* follow him." Ep. ad Ephes.

Tertullian writes, "Heresies are to look with a Gospel face in emulation of divine truth, and the spirits of error are they that suborn men to discolour the doctrines of salvation, and stain them by their own inventions. By the same spiritual wickedness are fables foisted in, that these doctrines of devils, being dressed up like truth, might have the same veneration with the Word of God." Apol. c. 47.

Vincentius Lyrius, saith, "Our saviour cried out 'Beware of false prophets, you shall know them by their fruits.' These are the false apostles, the deceivers, the Apostle condemns--When they come forth with their Scripture quotations, and by their sinister interpretations, would force the Divine Oracles to speak for a lie, we may rest satisfied that they are then under the actual possession of the father of lies, and driving on the trade of the devil, according to his own heart's desire, who certainly had never practiced this black art himself, had he not looked upon it as a masterpiece." c. 31.

According to these Fathers, Sir, and Holy Writ, how awfully dangerous is it to introduce any new doctrines into the faith of Christ, or to force the Gospel to countenance them, as they who do such things are driving the trade of the evil, one to their own certain destruction! As your Council has so done, and enjoins it on you all, ought you not at least pause? The awful self-contradiction

dictions of your Council, which have been just stated, will, doubtless, astonish many who are not in the secret, and who may probably exclaim--How can it be possible that any men in their senses, learned divines especially, would thus combine not only to ruin themselves and mankind forever, but also subject themselves to the constant danger of exposure and disgrace? and that the imposture should continue so many ages, even to this day? The answer is---the fact is undeniable. That the predicted apostacy in the Church, with the "Man of sin" at its head, was to appear and last long, and that the Decrees and Dogmas of the Council are to this hour at variance with the Gospel, is proved beyond a possibility of successful contradiction. You, Sir, having read my book, know all this fully. And hence (though sworn to believe the Scripture to be from God,) the unremitting opposition to it by the Papal Clergy. And the reason is, the Council clearly saw they could not do without this holy book, nor yet with it. (This secret few know, but when opened, it becomes quite obvious.) For, without it they could not carry on their plans; and with it, if open to the people, they must be ruined; because their Dogmas, fabricated merely for the interests and glory of their hierarchy, and which must be palmed on their people, as from Christ, would, if compared with the Scripture, be detected, and so be with abhorrence rejected, and then, should their Church be deserted, and their projects come to nought; hence, they must not have it open to the people. But without it their Church and doctrines being then obviously heathen, and having no pretension to Christianity, would be forsaken and ruined. In this difficulty, then, they hit upon the very best expedient possible for their purpose. They resolved to have the Scripture, and hide it: that is, they agreed to have it among themselves, and, (in order to remove all suspicion from the people, and lull them into complete security,) to be openly sworn on the Gospels to believe this book to be from the holy God of Heaven, for man's eternal salvation. For who, after this solemnity, could suspect them to have any hidden plan, or be ever capable of deviating from the Scripture and bringing in any other doctrines? And to prevent all detection effectually, the Gospel must, by every artifice, excuse, and reason pos-

sible, be by all means kept out of the laity's hands. And in case any should clamour or entreat to have it, they must first encounter the difficulty to obtain their Bishop's license, on a recommendation from their Parish Priest, who could best judge of the safety of their being permitted to read it." (See Rule iv. of the Index, and p. 250 of my book.) And in case any others should in any wise happen to come at it, they were pronounced incapable of the forgiveness of their sins: and they all must be taught, "that the sacred book being very difficult, and extremely dangerous, they must not, on pain of anathema, presume to use their own reason to understand it; but Mother Church being infallible, they must be directed by her explicitly as to its true meaning." (See *Form. Fid.* in my book, p. 247.)

To complete the whole, their most talented Writers must be employed to colour over these crafty dogmas, "*Purgatory, Masses for the Dead, Indulgences, Private Confessions, Penance, Absolution, Corporal real Presence, Worship of the Host, Worship in Latin,*" &c. &c. &c. all, totally condemned by the Gospel, but clearly combining to keep the laity dependant on their clergy for their souls good, as it were, and in complete awe of, and subjection to them, and their Church; and thus advance their own and the Papacy's ascendancy, interests, and glory. I say, their best Writers must now turn every thing upside down, calling right wrong, and wrong right; must stamp the Gospel doctrines with the odious name of heresies, and use all their exertions, by wresting portions of the Scripture in contradiction to its other parts, and by sophistries, evasions, feigned traditions, &c. &c. not forgetting *pretended miracles*, "to make these new coined doctrines or heresies have a Gospel face," and, if possible, write down, and, by invective, ridicule, &c. &c. defeat every objector. Added to this, to deter all attempts to favour the Gospel doctrines or to reject their's, Inquisitions, &c. &c. must be prepared, and their Kings enlisted, and sworn to root out of their dominions all such gainsayers, whom the Church should pronounce heretics, &c. &c. Terrible examples by thousands, nay, millions, were made, in order to exterminate pretended heresy; and yet, through infinite mercy, this blessed Gospel, notwithstanding all

these dire plans and efforts, has been released from prison, and is now flying over the whole earth, in every tongue; and will, though all the Priests on earth resist, ultimately prevail, and every thing opposed to it, sink into contempt and utter ruin. And as this was the first divine religion, even that which Christ himself taught, so shall it be the last. Thus, is this strange paradox, "that ye are bound, on oath, to have the Scripture, and to oppose it," accounted for. Blind is he, indeed, who sees it not.

You freely admit, Sir, that as the opposite of light is darkness, and as the Gospel is light, and is of the Prince of Light, Jesus Christ; so, all opposed to it, on any pretence, or consenting to oppose it, are, necessarily, of the prince of Darkness, the devil. As your oath, then, binds you to believe this, and as you do openly oppose the general reading and knowledge of the Gospel; now please to draw the conclusion yourself. And will you, indeed, confess, on oath, that you are satisfied to belong to the prince of darkness for ever, rather than abandon your strange opposition to the Gospel of God? You are a man of sense, Sir, then, make your choice: and if you would not for a thousand worlds chuse the former, you must, then, of necessity, give up this opposition. But if you, unhappily, will not do this, and that your choice is, indeed, to destroy yourself; for one, or the other, must be; the people, except they wish, they and their little ones, to share the same fate, (as St. Ignatius saith) must, in their own defence, refuse any longer to submit to, or follow you, and must follow their Saviour, Christ, and his blessed Gospel, even as conscience, your's as well as their own, says they ought.

Having laid before you very faithfully, Sir, some of the many difficulties in which your dire opposition to a general knowledge of the Gospel has involved you, and from which it is clear no Bishop, no *miracle-worker*, no Orator, nor Angel, nor the whole creation can extricate you, no, never, you will now suffer me to point out to you something more pleasing, even some of the blessed results of adopting an opposite line of conduct; that, of causing this Gospel to have free course, as the Lord hath commanded. Be persuaded, Sir, I entreat you, strongly as I essay, under a sense of duty, to depict

error and its dismal consequences, that what I now write to you, I write as if I were to stand, as soon as I lay down my pen, at the dread throne of that Judge whose smile can never light on him, who would knowingly injure his fellow-mortal; for we should consider, Sir, we all are brethren, who are to appear together in that day. The first good result, Sir, will be to yourself, that of an approving conscience, and respite from its gripes.

2d. The removal of suspicion of your motives from the minds of your people. For however silent and patient they may have been, yet, as they are not idiots, and, so, could not, for a moment, believe their blessed Lord and Saviour would be displeas'd with them and their children for reading, studying, knowing, and practising what himself graciously spoke to the poor of old, and directed to be made known to every child of man, even his Gospel, which, whosoever neglects cannot be saved; they could not, therefore, help thinking (for men will think) that it was for certain reasons of your own, and not to please God, or serve them, altogether, you so rigidly oppos'd their reading the Gospel, even their own Rhemish Testament.

3d. All your contentions with your Protestant neighbours, on this head, at least, would blessedly cease for ever. And lastly, you and your brethren, thus acting, would, in the first place, by the grace of God, and by his holy Gospel, at once, put a full stop to all these disgraceful outrages, troubles, and miseries that have long afflicted, and still afflict poor Ireland.

2d. To these heavy County expenses or cesses, a portion of which must fall upon your people, to repay the great damages madly committed, and pay these Peace Officers, who now watch for the general safety.

3d. To the numberless miseries, such as imprisonments, banishment, death by the executioner and otherwise, &c. &c. which the vicious or mistaken violators of the law daily draw down upon themselves and their poor families; in many of which are found the heart-broken parents, the weeping widow, and desolate orphans, &c. &c. Now I hesitate not to assert that most, if not the whole, of such miseries and mischiefs could thus, with some benevolent exertion, be in future prevented, and that, in place thereof, harmony, peace, and a course of benefits untold, would, through the goodness and mercy

of God, pouring his rich blessings on such holy efforts, quickly ensue, and fill our now dangerous and distracted country with prosperity, joy, and gladness. But if this can be done, and will not be done, it must lie at their doors that neglect it; for our Lord says, "He that gathereth not with me, scattereth:" and his Apostle, "He that knoweth to do good, and doeth it not, to him it is sin," (it is perdition) James iv. 17. For it is clear as noon day, if I can save a man from murder or drowning, and will not, the widow and orphans must ever view me with execration as the murderer, and God must curse me. Sir, you will deny this.

These persons should be dealt fairly with. Ah, Sir, they ought. I know the hearts of Irishmen well. I have been long among them, and for more than thirty years past, the last twenty-five especially, many tears have ran down their cheeks, and mine too, while labouring in the open streets, in all parts of this kingdom, and in all seasons of the year, artlessly to set before them, and frequently in their own tongue too, the divine, saving, and soul-comforting truths of the Gospel---the unsearchable riches of Christ their Saviour, and final judge; for whose blessed name, they always shew veneration and reverence. It is true my life has been often in great danger among them, but it was not their malice, when this has happened, but their mistake through their great ignorance of the Gospel, and also of my motives, or by evil counsel; being told by those on whom they relied, that I was a false prophet, and their enemy, they believed it at the time. I blame them not: I only wonder I have suffered so little upon the whole: for this, I praise God. This I must say of them, that while they consider themselves well treated (however furious, fierce, and sanguinary, they may be, and, indeed, are, when their passions or prejudices are roused) they, both male and female, are a hospitable, good-natured, warm-hearted, affectionate, and generous race; and on the field of battle what braver soldiers can be found? And were they but truly instructed, not in the corrupt dogmas of men, but in that Gospel religion which Christ himself taught, they would be a most excellent and delightful people.

But it may be objected, "the Association of Ribbonmen now widely spread through this kingdom, and whose

avowed object is to cut off heresy, that is, to destroy their Protestant neighbours, and overturn the existing government, &c. &c. is a full contradiction to what you have said of them."

To this I boldly reply, it is by no means so. Many and great as the evils are which they have already committed, and may still purpose to inflict, it is, I am convinced, under the influence, not of malice, but of a fatal mistake, (as has happened to many in their ignorance, even to St. Paul himself, when he destroyed the Christians, and to the Jews, when they murdered Christ their Saviour) that they have acted, and, in the face of many imminent dangers, and certain afflictions and other-privations, formed that association to do what they designed.

For, having from their infant days been diligently taught "that there is no salvation but in their Church only," that "the religion of all Protestants is a damnable heresy from hell," as is strongly inculcated by Pastorini, and all their books and teachers, generally, (not having access to the Gospel, that could have better instructed them) they believed it all. They, under this fatal influence and mis-guidance, then, and at every hazard and risk, formed themselves into this Association, conceiving that it was a noble thing; inasmuch, as it was to serve their own interests spiritual and temporal with those of their posterity: to advance the interests of the true religion, and of the Church of Christ, and therefore bring glory to him; and at the same time preserve themselves and their offspring, not only from this deadly poison of diabolical heresy, but also liberate themselves from the power, and, (as they conceived,) oppression of that government that supported and fostered it.

And, as all the gentle means of argument, &c. &c. to root out this heresy, this bane of mankind, so diligently in every possible way used, had proved ineffectual; nay, that things were likely to be still worse, daily; for, the Bible being the great cause of all this evil, as they had always heard and believed, and now spreading rapidly into every corner of the land, and into all countries, they considered that some bold and effectual blow must be struck; and promptly and resolutely struck; or all true religion must soon be at an end. And they believed that by acting thus vigorously, and executing all these so

laudable purposes, they would once more restore to their country the only one true religion, in its pristine lustre, and thus bring glory to God. For, that this, and this only, is the true religion, and pleasing to their Saviour, these late "splendid miracles he had vouchsafed to grant through the prayers of his eminent servant, for their comfort and encouragement, fully attested;" and which the late pastorals of their learned Bishops, who, on this subject, of course, would publish nothing but truth, and who, as they believed, could not deceive them, abundantly demonstrated. Therefore, as "all these divine signs" were in their favour, and as Pastorini's prophecies expressly declare that their cause would triumph gloriously, and quickly too, so these praise-worthy efforts, must, ultimately, be crowned with success; and that, although some, or even many of them might suffer variously, in so good a cause, yet, they must thereby merit from the Lord, and have their eternal reward. For if it be right for a man to risk this life to preserve himself, his family, or property from determined murderers and robbers, and if the soul's salvation be of infinitely greater moment, and if heresy destroy it; heretics, then, must, of course, be worse, and vastly more dangerous than those who may destroy the body, &c.; therefore, in soul concerns, it must be right to act still more resolutely against them. Sad mistake! and sad and frightful conclusions!! From the premises, however, "that the religion of Protestants is from hell, and the worst and most damnable heresy," (as the notes in your Rhemish Testament, and your Pastorini, &c. &c. fully, openly, and unblushingly state, and under the influence of which, you and your brethren in your opposition, even to your own Testament, seem now to act.) The conclusions are quite legitimate, and with them, the havoc already made, both of life and property, as a specimen of the rest to be done, most clearly corresponds.

Now, Sir, I affirm, and my heart believes it, that *mistake*, not *malice*, has influenced this association. Nor do I for a moment doubt, but that many, nay very many of them, feel secret horror, are touched at their very hearts, have sleepless nights, and even weep streams of tears in private, they and their poor wives,

at the idea of being under the painful necessity of executing the awful work they have judged fit to bind themselves, in despite of every consideration for themselves or their families, connexions, &c. &c., and of every feeling of humanity, to perform. Nor have I any hesitancy in my mind, but that, after having executed some tragic part of their plans in the time past, they have been so horror struck, that they have mourned and lamented with many a tear, were filled with suspicions and misgivings, that, perhaps, they were mistaken; and that those they were slaying or purposed to cut off, were innocent, and not so bad as they thought, &c. &c. and that they, therefore, were guilty of innocent blood. I say, Sir, I doubt not that they were thus affected, or strove by strong drink and other excesses, &c. &c. to stifle conscience. For that the hearts of Irishmen can feel, I again say, I well know, and I feel for them.

They have then, Sir, been acting under the influence of mistake, or malice. In either case, they can, I assert it, be very easily cured, and that, by the most gentle inexpensive, speedy and effectual means possible; (this fact I shall demonstrate) even by honestly instructing them in the will of Christ—the Gospel; and dealing with them according to its blessed dictates. For, Sir, it is not the mind of Irishmen, whatever they may do through ignorance or forgetfulness, wilfully to insult our Lord Jesus Christ, and so damn their own souls.—No, Sir, they are not such wretches, nor such ideots. But supposing the worst, that they were influenced by malice against their Protestant neighbours to destroy them, even in this case, they can be cured with facility. As you, Sir, and your brethren, are sworn before God on the Gospels, that the Gospel or sacred Scripture is divine truth, and contains the holy will of the blessed God of heaven and earth, and that therefore, whoever knowingly acts contrary to it, cannot be a christian, but must indeed be damned for ever; but to be damned for ever or renounce Christ, they never contemplated. Put therefore this book of God into their hands: shew them, 1st. what yourself on oath must believe, (Romans, xiii. 1, 2, 3, 4.)—“That such as would resist and overturn the constituted Government, supposing it even heathen, as the Apostle does, purchase to them-

selves damnation;" especially when such government oppresses not conscience, and is a terror not to good, but to evil works, just such as is the British Government. Shew them, 2dly John viii. 44. and 1 John, iii. 15, "that all malicious persons, and murderers are children of the devil, and cannot possibly have eternal life."—Shew them, 3dly 1 Cor. xi. 27—22. "That whosoever receive the Eucharist of the Lord unworthily, are guilty of the body and blood of the Lord;" exactly as if "they had openly mocked him, crucified him, and had trodden him under foot; and so, receiving judgment to themselves, fall into the hands of the living God, who, in vengeance, will, repay them." Heb. vi. 6.--x. 29, 30.

Hence, that as they are not in a fit state to approach the Lord's table, having murder in their hearts, nor are indeed christians at all, for "If any man have not the spirit of Christ, he is none of his."—Rom. viii. 9, so you cannot, without sacrilege, and making yourself a partaker of their sins, and thus destroying your own soul as well as their's, attempt to administer to them the Lord's Supper, or any other christian rite or sacrament. Now as they had united themselves to promote the cause of God, as they supposed, so when they see the real state of the case, that they were, in fact, renouncing Christ by their plan, they would quit it. 4thly, Make them understand, that as it is not your *own will*, but the will of the God of heaven, you wish them to comply with; and as this his will, (even the very religion that the Lord taught the Apostles) is that which is now contained in your Testament; and that as those were true Catholics and christians, so if they will exactly conform themselves to that Testament: they shall then be exactly such other holy christians and Catholics as those were, who first embraced it. And that as the Protestant Testament is in meaning, in such exact agreement with their's, so, they obeying that, would of course, be like them, good Catholics also, and exactly such as those first taught by our Lord; and if so, there could then be no difference. If not, that they might then as well hate and kill each other for obeying Christ and his Gospel, as kill others who did the same. Consequently, that what they were doing and about to do,

to the Protestants, they were doing under the influence of a frightful mistake. Act thus, and all shall be well.

I now put it to your head and heart, Sir, I put it to your conscience before God, did you and your brethren on the next sabbath, but give them this honest explanation, so true in all its parts, would they not before the end of one week, whether they had been under the influence of malice or of mistake, cease from all their animosity to the government, and to Protestants, whom, then, the mistake being removed, they would behold with astonishment and love, as their own brethren, burst into tears of penitential sorrow for errors past, and of love and gratitude to God and to you, as his instruments, for having thus so happily opened their eyes, and delivered them even now before they had gone all the way they intended, from the snare of that murderer, the devil, in which they had been entangled? I say, Sir, the whole kingdom, of all classes would then rejoice, tranquillity, peace, and christian love ensue, and all rancour and jars cease for ever. O what rejoicing in every family, what union among all the christian clergy under one sweet Gospel yoke! what unfeigned love and respect, Sir, would be then due to all you who had thus, in the hand of God, the Father of us all, nobly stepped forward, broke satan's snare, and turned our earth into a paradise of amity and love. The Government would rejoice, prosperity with peace would overflow our happy land; then should we be all one, and be equally eligible in the State. No more executions, transportations, or imprisonments, &c. &c., no more desolate and disconsolate widows and orphans, no weeping parents, or burnings, murders. &c. &c. Viewing then the whole business calmly before God, I am persuaded that my opinion is correct, namely, "that it is not under malice, but frightful mistake my countrymen have been, and are acting."

Now, Sir, could I, possibly, remove this cloud, this diabolical spell, thus cast over such multitudes of valuable souls, for whom Christ died, and could be instrumental in so much good, and should for a moment refuse to do it, what would you say to me, and of me? What would the widow, the orphan, the afflicted parent, the Government say of me? Nay, what would all the

world say of me, and the God of heaven do to me? Should I not be pronounced by you all, the worst man that ever lived, and assuming, and being in the character of a minister of the holy, the gentle, the benevolent, and ever blessed Jesus, who went about doing good continually, should I not be the exact reverse of that sweet exemplar, and the most abandoned and odious hypocrite that ever lived, and be therefore for ever shunned with execration by all? The application, Sir, is obvious: you and your brethren have the means of this good in your hands; ye have the Gospel, Sir, and influence which others have not. You cannot mistake me, you feel the force of my reasoning, you can disabuse your people, Sir; would to God that I could do it, but you can, Sir, because they will listen to you with confidence; and O what a crime to abuse it, and ruin them. Deal but fairly with them, give them their Lord's Gospel, and shew them their mistake, and all these results shall surely follow; nor shall you, even in temporals, be worse off, or ever want. No, Sir, no Irishman would deny you even half his breakfast, had he no more. But if any will, after all, act otherwise, they must be chargeable with the fatal results before God and man, and fare accordingly for ever.

Before I conclude this point, Sir, which, because it is so vital, lies near my heart, suffer me to reason, and reason calmly with you a little farther. As then you are, indeed, sworn to the truth of the Gospel, and that, according to it, you and I must assuredly, stand or fall in that *dread day*:

“ That day for which all other days were made,
 “ Great day of dread, decision, and despair;
 “ At thought of thee, each sublunary wish
 “ Lets go its eager grasp, drops the world,
 “ And catches at each reed of hope in Heaven.
 “ Behold the Judge enthroned, the flaming guard,
 “ The volume opened, opened every heart,
 “ A sun-beam pointing out each secret thought;
 “ No patron—Intercessor none! now past,
 “ The sweet, the element, the mediatorial hour:
 “ For guilt no plea—to pain, no pause, no bound,
 “ Inexorable all, and all extreme.”

How sublimely awful, and how formidably true

If, then, from what now lies before you, Sir, it be incontrovertible, that an Association bound to principles thus involving so many crimes against their God, their neighbours, the State, and, ultimately, so destructive to themselves and clergy also, must, if the Gospel be true, necessarily cut themselves off from Christ and his Church, and render themselves totally incapable of any Christian rites or Sacraments; therefore, when, this society adopted such a system of fatuity, as in its operation leads to dishonour Christ, nay, to "tread him under foot," and ruin themselves eternally, they did so with their eyes open, and maliciously, or they did not. If not, and that the very reverse was their purpose, even to advance, what they conceived the religion and interests of the Church of Christ, at the very hazard of their lives, it is most plain, then, that they entered into that frightful system, ignorantly, not maliciously, (except it can be supposed they really purposed to ruin themselves eternally) and thus unsuspectingly fell into the snare of the wicked one. Is it not equally evident, then, that if their danger was laid open, they would, as in a moment, abandon it for ever? If so, it follows that they who can disabuse them, and neglect it, keep them wilfully in this snare, and on the brink of eternal ruin. Now, Sir, must not every one see, if your brethren will not exert themselves to open their eyes, but will continue to give them Christian rites and sacraments as if nothing were amiss, that they deliberately, and, consequently, for reasons of their own, sacrifice them to Moloch? and ruin them for ever, injure their neighbours, and the State as far as in them lies, and, of course, deliver themselves over to divine vengeance? Now, as they believe the Gospel on oath, must you not, on oath, then, be constrained to confess that all these tremendous conclusions are legitimate?

But, Sir, you believe this Gospel you are sworn to, or you do not. If not, and if he who believes not what swears he believes, is worse than the worst of infidels, what, then, must be your situation? But if you do, indeed, believe it, then, the oath that binds you to the Gospel, binds you to the Government most conclusively; and, therefore, to watch for its interests, and as far as your power or influence can possibly extend, to prevent

all machinations of every sort, against it, and preserve its loyal and peaceable subjects with all diligence. If, then, you are faithful to this Gospel obligation, you will shew it by actions, and so open your people's eyes, and take the most effectual means in your power to prevent the operation of their system. But if you do not so, is it not clear ye have no regard to your own Gospel oath, which would thus bind you to the interests of the State, and of its subjects? What, then, is the inference other than this, that the oath which binds you to the interests of the Papacy and of your Hierarchy, is paramount to the oath that binds you to the Gospel and its Divine Author, and, therefore, to the State and its interests, and is, consequently, incompatible with it? or in other words, that these two oaths are in contradiction to each other, and that you, therefore, (as no man can serve two masters) abandon the one, and cleave to the other?

Shew me, Sir, in what way you can possibly escape all these formidable, and you see, legitimate conclusions, or prevent their falling on you and your brethren, with all their overwhelming pressures, otherwise than by giving the Gospel, to these mistaken, yes, I will still say, deeply mistaken people, and by every possible means, instantly, disabusing them, and opening their eyes to their awfully dangerous state, of which they were not at all aware? Let your Bishops send forth pastoral after pastoral through every diocese, (not to spirit them up with annunciations of fallacious miracles, at thought of which every sensible and candid person of your Church not only blushes secretly, but actually sickens) informing them in strong and unequivocal terms, "That, according to the sacred Gospel of the Lord Jesus, to which they are solemnly sworn before God, they cannot with any safety to their own souls, or to them, henceforth give them the Lord's supper, or any other Christian rite, living or dying, till they shall abandon for ever an association whose principles are so clearly hostile to all the principles of the Gospel, and to Christ its Divine Author." Acting thus, Sir, promptly with energy, ye will openly shew ye have regard for your Gospel oath; ye act honestly to yourselves and your people, to your neighbours and the Government; remove at once all suspicions from your

own doors, and escape the foregoing conclusions. But if ye will not do this, nor take this easy and laudable way, every one of these conclusions are in full force against you; and then how can ye ever lift up your heads or look at any one without blushing and perturbation of heart? And shall it not in the first place eventually follow, that, whenever right reason shall take the ascendant, and light shall, from some other quarter, by the good providence and mercy of God, visit this so long injured people, and thus discover to them their dismal state, in which, (for some reasons) they were suffered to abide; I say, shall they not be inexpressibly indignant, and, to a man, fly with execration from you all for ever, and call to mind your various plans with them? Then, shall you not with anguish of soul repent that ye did not take this counsel, and enlighten them when you should? Must it not secondly follow, that your alarmed neighbours and the Government, doomed, (as they have clearly discovered they are) to destruction, can never view you, who could thus stop the evil so easily, and would not, in any other light, than in the most unfavourable light possible.

A choice of difficulties, Sir, lies before you: one you must necessarily chuse. You must quit all doctrines Christ taught not, or not found in his holy Gospel, and all these plans, that when developed, so mightily embarrass, disquiet, and entangle you; and from which none can extricate you, and not being "of Christ, therefore, must be of Antichrist:" and as the people should belong to the Lord who bought them, and not to any man or men, so in God's name, nay, for your own sake, let them have his Gospel, and obey himself only, otherwise, all the charges that right reason and your own data, roll to your doors, in the sight of God and man, must there abide. I SHALL, IN MY NEXT, SIR, SPEND A FEW THOUGHTS IN DISCUSSING THE CHIEF OBJECTIONS FOUND IN YOUR LETTERS.

I am, Rev. Sir,

Your humble Servant, &c.

GIDEON OUSELEY.

Dec. 15, 1823.

LETTER IV.

To the Rev. Michael Branagan, P. P.

SIR,

I HAD expected that the observations I am about to make, should be contained in my last. But the subject, the important and delightful subject of disabusing my fellow-subjects, my ill-treated and long abused countrymen (and that, from a quarter totally unsuspected) and of putting their case in a true point of view, and rolling the blame and shame hitherto cast on them to the door, where, as every one at a single glance, can see it ought to lie; pointing out at the same time, how the whole might, with the utmost facility, and even a little exertion be quickly and henceforth for ever removed from all concerned. This subject I say, has swelled as I went along, so far beyond my purpose, that although what I have already written, is, one might imagine, enough to satisfy any reasonable person, that neither your doctrines nor proceedings in opposing the Gospel can possibly be defended; and yields room sufficient to any who may wish to amuse himself in framing a reply; yet, as I have pledged myself, I would bring your objections under discussion, I shall now devote this Letter to redeem that pledge.

In Let. i. p. 4, 7, 9, and Let. ii. p. 10, to discourage Bible reading, you proceed, on Dr. Milner's plan, to tell us of the numberless difficulties and uncertainties the Christian, who would take his religion from the Gospel, has to encounter, and how fatuity and impiety were manifested in multitudes at the Réformation who read the Bible, and refused longer to obey the church; and "that with its increased dissemination those few years past, iniquity and crime have increased most enormously, &c." What then is the inference, Sir, but this, that your church is a better guide than the Gospel? and that to give the Gospel, thus to the public, is an unwise, a very bad and evil plan, even as your Council, and you all declare? But, Sir, are you aware of the unavoidable consequences of this doctrine---how that it involves its advocates in immediate impiety, anti-christianity, and blasphemy? Hear me patiently and be convinced. Christ the infinitely wise God, preached

his blessed Gospel to, and wrought his miracles also, before countless multitudes. Some few believed, obeyed, and were saved; the others abused him, and finally, with one voice doomed him to death, and so became his murderers. Hence, "as the people became mad, and such evil effects followed, to give them the Gospel thus so freely, was, Sir, according to your logic, not wisdom; and hence, Christ, Sir, acted most unwisely." Admirable conclusion! But if unwisely, he was not then the true Christ, but an impostor! And thus, your reasoning uproots christianity. Sir, is there no impiety, no blasphemy here? But if our Lord did wisely in publishing his Gospel to all, then the arguing of these sophists is blasphemy, and by setting their church above the Gospel, they preach up the doctrine of the "Man of Sin." Now if Christ did right, so do they, who publish his Gospel to such multitudes, or who put the Bible into the hands of every creature, do right also. Must not your arguments, then, on this head, involve you in unavoidable blasphemy, and so consign you to ruin? Ah! Sir, see what it is to defend a bad cause. But our Lord commanded the Gospel to be made known and given to every creature for ever. He acted wisely or he did not; take your choice. If you say he did, and yet reprobate its being given to all, you are ruined; and if you say he did not act wisely, which you and your brethren in effect do say, you are ruined. For when ye affirm, "It is impious in the Bible Society, &c. to be thrusting the Gospel into every corner, and into all hands," ye, in effect, charge Christ, who commanded this to be done, with impiety. If this be not blasphemy, judge you. And if none but the devil and antichrist could impute impiety to Christ, they then who impute impiety to such as disseminate the Gospel, necessarily constitute themselves members of Satan and of Antichrist. See if you can resist this conclusion; now let every opposer, and those who ridicule such as labour to disseminate the Scriptures, try their skill, and extricate themselves if they can.

In Letter I. p. 7, and Letter II. page 4, you affirm, "That all the Fathers have reprobated as wickedness, the doctrine of *private interpretation* of the Scriptures in opposition to the church. Again, "The right of

private judgment is the corner stone of the reformed religion, and the rock on which they split and destroyed unity. If a man be at liberty to think for himself, in matters of religion in opposition to his church, how can he reconcile this to the divine precept, which commands to hear and obey the church on pain of reprobation?"

At every stroke, Sir, you wound yourself still more deeply. Because your cause stands opposed to God and right reason, to support it therefore, you must pull down every thing God has set up! He has given us, for our safe guidance home to his eternal kingdom and glory, and to preserve us in our passage thither, through a world full of deceits and dangers, three gifts to serve as our guides; but conjointly a truly infallible and safe one; to wit, reason, senses, and Revelation, or the Gospel. Now to deprive a man of these, is, you must allow the worst of robbery. But such is your guide, or church, Sir, it appears, that, it cannot consist with their existence, but, must, in order to preserve its own existence and safety, overthrow them all. Now, as God is the author and giver of them, so must what opposes them be hostile to him. But what is so to him, and the safe guidance and preservation of his beloved offspring, man, must conclusively be the enemy of God and man, and be of the wicked one. Hence, your church, Sir, must, of course, stand in awful circumstances, and on dangerous ground.

But your Church and Creed stand opposed to the Gospel; and Transubstantiation, &c. to man's senses and reason; as one or the other must ultimately fall, so your church would abrogate God's gifts, and make men idiots, in order to make them such good christians, as fit the church. This is so obvious, and withal so disgusting, impious, and insufferable; that it caused Erasmus in his day, and many others, who dreaded the thunders of the Vatican, to murmur much, and constrained the famous Gerson, to exclaim aloud, "To what end did God give me a conscience of my own, if that of another man must be the rule of my life?"

That, reason is a gift from Almighty God, I suppose you will have the modesty to allow; and that we should exercise it in regard to himself, and also, to pre-

serve us from all deceivers, is his high command. Saith he, speaking to the wicked Jews, "Cease to do evil, learn to do well, relieve the widow, &c. Come now, **LET US REASON TOGETHER**, saith the Lord:— Though your sins be as scarlet, they shall be as white as snow, &c." Isa. i. 18. What a pity that there is no mention of the virtue of an indulgence, and of the Priest's absolution, &c. &c. to make men thus pure, and white as snow.

Again---The great Apostle of God, saith, "Though we, or an Angel from Heaven, preach a Gospel to you besides that we have preached to you, let him be accursed," Gal. i. 8. "Prove all things: hold fast that which is good," 1 Thess. v. 21. And St. John saith, "Try the Spirits, (*i. e.* the Teachers) if they be of God; because many false Prophets are gone out into the world," 1 John iii. 1. And the Lord saith, "Beware of false Prophets; you shall know them by their fruits," Matt. vii. 15, 16.

Thus, Sir, the God of Heaven shines forth, and, with his holy servants, comes to confront you—to assert the superior excellency of his sacred Gospel, and the ascendancy of reason, and of the senses together, and overthrows, as in a moment, your whole structure, even the entire Babel-building, God-dishonouring, and soul-destroying pretensions of your Church, and puts to shame for ever all the vain sophistries of her sapient advocates. Now, let me put it to your own breast, as to a man of sense:---1st. How could those persons reason with the Lord, if they must not exercise their reason, but should rather submit to the influence of the Jewish Priesthood, and to the vain doctrines of men by which they had misled them? 2d. Were not the Apostles, &c., being inspired with infallibility, when they were preaching and writing the Gospel, a truly infallible teaching Church, and the Gospel so preached and so written truly infallible also? You believe, even on oath, they and their Gospel were such. How, then, could the Galatians, Thessalonians, &c. in obedience to the divine Apostolic mandate, preserve themselves from receiving another Gospel, that is, from false doctrine, and false Prophets, otherwise than by having that infallibly true Gospel in their hands, and by exercising their *reason* with prayer to God, in comparing

every doctrine that should be offered them with that Gospel, as their criterion? and every teacher also? 3d. Should the very Apostles descend from Heaven, and teach any doctrine different from the Gospel, has not St. Paul directed them, discovering this, to look on himself and them who had dared thus to act, as deceivers, and to pronounce the sentence of anathema on them and on any Church they might form, how magnificent or far extended soever? This you must grant. 4th. Which, then, would be the safe guide, the Gospel, or the whole of the Apostles together? You must allow according to the Apostle's reasoning, and to common sense, (seeing men might change, but the divine and lively Oracles, the Gospel changeth not,) this immutable and blessed Gospel alone, would be the sure guide. Dr. Milner himself, after all the dust he throws in the air, to bewilder men, is, by the force of truth, constrained to allow, "that the Gospel is an infallible guide to salvation," Let. xi. 5th. But is not an infallible guide to salvation, a sure guide of faith? and, therefore, a sure rule of faith? If so, tell us now, without self-contradiction, I beseech you, how "the Gospel is not the sure rule of faith," and yet "an infallible guide to heaven?" I doubt this will give you something to do. 6th. Which was the centre of unity, the immutable Gospel, or the whole college of the Apostles, who might change? You answer---That, what the Apostle commanded them to cleave to, was that centre; not himself or his brethren, but the Gospel. Now draw the conclusion. *Ergo* :- -The Gospel is, through faith in Christ, the centre of unity, and not any Church whatever. Pray, then, how is your Pope the centre of unity? If your grand Jesuit of Bamberg shall never speak, till he shall tell, then, with all his miracles, he shall never speak more.

It now undeniably follows, when any Church departs from the Gospel, they who hold by the Gospel, and let her go, hold to the centre of unity, and she it is that, departing from it, has left the centre of unity; yes, of unity with Christ; and if what is not of Christ, be of Antichrist, as Jerome saith, then the centre she cleaves to is, of course, some creature: and what can that be other than Antichrist, even Satan who has blinded him. But

your Church, Sir, has another Gospel, *i. e.* the Trent Creed, whose doctrines she, in every possible way, puts into every house, and hand, and heart, she can, and, with equal fatal diligence keeps the Gospel, and the knowledge of it from all. *Ergo.* your Church openly proves, and you, Sir, by such conduct prove for her, that you and she have indeed departed, and are broken off from the Divine Centre of Unity, and now unhappily cleave to another centre, even to a corrupt frail creature, and his indefensible dogmas !!!

I shall, to make this matter, (because it is of such moment) still more clear, lay down the few following self-evident propositions:---1st. Any doctrine that involves self-contradiction, or is not found in the Gospel, is false; "such then cannot be of Christ, but is of Antichrist." 2d. The Gospel being divine, immutable, and perfect, is that which saves men's souls; should the whole college of Apostles, therefore, "add to, or deviate from it, they would become accursed," and also be heretics, and schismatics, and of satan; and consequently no longer possess any divine or legitimate pastoral authority, except one can foolishly argue, that God gives to men who pollute his Gospel, and teach other doctrines or heresies, and thus make themselves accursed children of satan, his *authority* for doing so. 3d. As the Holy Ghost testifies, that "by the sacred Scriptures, Timothy, from his infancy, was instructed to salvation, through faith in Christ Jesus; and that the man of God is by it made perfect, and furnished to every good work." 2 Tim. ii. 15---17. And that "men err, and do evil, because they know not the Scriptures, nor the power of God." Mat. xxii. 29. If, then, what thus perfects men, and furnishes them to every good work, be, of course, a perfect rule of faith, the Gospel of Christ must, therefore, be a perfect guide, and a perfect rule of faith: to deny this, is to deny the Gospel and God. 4th. As adding any doctrine to, or taking any away from the Gospel is that which constitutes *heresy and schism*; and as the Apostle supposes it a possible case, that he and his brethren might become guilty of it, (for one, did really betray, and another, deny Christ,) so, the true and immoveable centre of the true Church's unity is, not the Apostle, or all of them together, but the Gospel only

To resist this, is to resist the Apostle. 5th. As that Church which adds any doctrine to the Gospel, or detracts from it, is *anathema*, and a schismatical false Church; so, that Church or Society that cleaves to the Gospel alone, fully, must be a blessed and a true Christian Church. For if such as adhere to the Koran be real Mahometans; and if those who *carefully* adhere to the Roman Catholic Catechism, the "Trent creed, which is the glory and guide of all Roman Catholics," be indeed real Roman Catholics; so, it is clear, that those who cleave to Christ's Gospel, which is the glory and guide of all true Christians, are real Christians, and that none but they can be such. 6th. That as this Gospel, then, being pure and divine, purifies those who embrace it, and saves them, through faith in Christ, eternally; so, that doctrine which differs from the Gospel being corrupt, must, if cleaved to, corrupt and ruin men eternally. 7th. As all men's duty is to escape endless torments, and secure endless glory, so it is all men's duty most carefully to examine their doctrines, teachers, and Church, to know whether they in all things, agree with the Gospel or not. 8th. That as men must not, on pain of being had accursed of God, and eternal ruin, follow, even the whole of the Apostles, should they be found departing from the Gospel, so must they not, on pain of eternal wrath, follow any Church not in agreement with the Gospel; and muchless, still, if she oppose it. 9th. As "he who doth truth cometh to the light that his deeds may be made manifest, that they are wrought in God," as "he that doth evil, hateth the light, and cometh not to the light, lest his deeds be reproved," (lest he should be convicted) John iii. 20, 21: so, then, as that Church that rejoiceth to be examined in all things by the Gospel, and to be regulated thereby, shews she is conscious of being in the truth; even so, she that dreads the light, that dreads such full and fair trial by the Gospel, much more, she that excludes it from being openly and plainly read in her, or that would keep it from any, young or old, (on certain pretences, to keep them from harm to be sure !!!) proves to all men, against herself, that she is corrupt, and that she knows it too. "He that hath eyes to see, let him see."

Suffer me now to examine your argument, "That to

rely on private judgment in matters of religion, in opposition to the church, is to disobey the divine precept, "Hear the church, &c." So then, none are to use reason but you, churchmen, and the laity are to be your asses, to bear your burdens! Is this the secret? Perhaps so. But you will allow me to spoil this sophistry. "Hear the church," saith our Lord, (when adjusting differences among brethren) "If you will not, you shall be as a heathen, &c." Matt. xviii. 15. 18. *Ergo*, saith the Pope and his Priests, "When you rely on your private reason and the Gospel, and thus detect false doctrines in the church, and oppose her, though it is your duty to do so---even the whole of the Apostles, if thus guilty; yet if you) oppose the Church, you resist the divine precept, and become a reprobate." Charming conclusion! So then if a man obey not Christ's Apostle preaching *truth*, he is a reprobate; or oppose him when preaching *falsehood*, betraying Christ, or denying him, he is a reprobate. So then, truth and falsehood are the same, if we must believe the logic of your papal doctors. What now is become of your argument?

You talk, as do all your brethren, Sir, very pompously of the "Catholic Church," as your own exclusively, and of your "one faith, being one and the same in all parts of the world." The church which Christ planted in Jerusalem, &c. was the true Catholic Church; if she was, as there was no church then in Rome, she was before the Roman Church, how then is the Church of Rome the *mother* and mistress of all churches, and the Catholic church too? as the Council of Trent has decreed she is. I doubt, you cannot without self-contradiction, tell me.

Again—The doctrine of the church in Jerusalem taught by our Lord, and being intended for all mankind, is, on this account alone the *universal* or Catholic doctrine; for as it has never been known by all men generally, nor actually embraced, except by a few, comparatively, so could it not on account of that number, with any propriety of speech, be called Catholic or universal. If then, that first doctrine was the true and Catholic doctrine, or religion, as, what is found in agreement with that, must be the true Catholic doc-

trine, and the church that holds it a true Catholic church, so, it is clear, that doctrine that differs from it, cannot be really Catholic, or Christian doctrine, but the contrary; nor the Church in which it is found, be a true Catholic or Christian Church: if not, it must be Anti-christian. All this, truth and sound reason will oblige you to grant. But the doctrine of that first church was the Gospel, any church then whose doctrine differs from the Gospel, must be anti-christian. But the doctrine of your church, Sir, is not in agreement with the Gospel; nay, she chases the Gospel away from her people: pray, then, how is she Catholic? If not, you are guilty of a MISNOMER. And what her legitimate name is, I wish you now to tell. But if she be not Catholic, never more talk of your Catholic Church, till she agree with the Gospel. As then it is plain, Sir, to the shallowest reader, that the first Catholic Church was prior to your Church of Rome; and as the doctrine of the latter differs widely indeed from that of the former, so is it quite evident, they are not in unison, and therefore, that the terms "Catholic Church," "Catholic Religion," and "Roman Catholic Church," &c. do not mean the same thing, but are entirely different. And hence, that as it is a fraud to assume a name not mine, so, sir, must it have been a piece of gross ignorance or deception, to substitute the name. "Catholic" for "Roman Catholic" Hence, all you and your writers, &c. say about the Catholic Church, so pompously, is mere borrowed plumes---must go for nothing.

To close: if the Gospel be the Catholic doctrine, as you know it is, shall it not follow then, that when you chase your people and their children especially, away from having and knowing the Gospel, and from the schools where read, and that with such evident alarm too, that you are indeed alarmed lest they should be Catholics really, (i. e. real christians) or, so, except in name only; and should then cease obedience to your creed and you, and so cease to be Roman Catholics. And is not this very circumstance, Sir, an acknowledgment so plain, as not to be misunderstood, that you all are fully conscious, "Catholic" and "Roman Catholic," are not the same thing, but opposites? Now, as

they who cleave to the Gospel, and they alone are real Catholics, as the Gospel is that to which all true and consistent Protestants most earnestly adhere, and which, as they love it, they wish to disseminate as widely as possible, so must all these, differ as they may in names and mere opinions, (even as did the Jews but were Jews still; and as do the various orders of monks but are Roman Catholics still) being through faith in Christ born again, and made new creatures, be real Catholics and true christians. And hence it is proved, true Protestants are real Catholics, and Roman Catholics, as such, cannot be so. See now, Sir, if the art of all the Jesuits and miracle workers living, can rebut these conclusions; I need say little more; when you Sir, or any other man can prove, that your's is the Catholic church, then a miracle indeed shall appear, and which no other being in existence, till he can make wrong right, can perform. Then may I take up my quill again. But as it is now in my fingers, before I lay it down, I shall take a few moments to touch a few points more. You boast, Sir, Letter I. page 5, "That all Catholics in all parts of the world have one faith," What then. What faith is that? Is it the Gospel, is it Christ's faith they have? If not, sad is their one faith. But if it be the faith, the creed of the Pope, they have, and it and the Gospel are at variance, how miserable must their ONE FAITH be! And how great the darkness, the fatuity that binds them to it. Alas! Sir, how awful is your boast! How shall it look in that dread day? Read my book, Sir, again, and see if you can defend your dogmas. I shall here give you a specimen or two of their self-contradiction.

You are bound on oath, Sir, that the Gospel is true. Then, on your oath "Christ never made his own human body," Heb x. 5; for it was created by the Holy Ghost, of the Blessed Virgin's substance, Luke i. 35. Mat. 1. 18---20. To deny this, is to deny your oath, the Gospel, and Christ. But your Trent Creed binds you on oath to believe, and teach, that Christ, after he was born more than 30 years, did, indeed, really and truly make his own human body, and that too, of bread and wine, But is not this Sir, a denying the first oath, the Gospel, and Christ? Now, if this be not oath against

oath, and preaching up two Christs, one totally different from the other, there is neither truth, nor reason on earth, and our senses are useless.

Again---Your oath says, per the Gospel, “there was no true and proper sacrifice for sin, ever in the world, till Christ died on the cross, once for all.” And your oath per your Creed, is “that in the mass,” (or sacrament, which occurred the night before that death,) “there was a true, real, and proper sacrifice for the living and the dead!!” Then, there were two real and proper sacrifices, and at different times too! and yet there was but one true only. One, then, must be contrary to truth, and therefore a false sacrifice, and if false, how is it “adorable?” And how can the miracles, or their worker that try to support it, be true, or other than false?

Once more---Our Lord’s sacrament was not worshipped at all, nor so commanded: this your oath binds you to, Coun. of Trent, Sess. xiii.: Yet your oath binds you “to divinely adore the Mass.” Hence, ye term it, “the adorable sacrifice of the Mass,”---Prince Hohenlohe’s master-piece. Now, if to give “divine adoration” to the highest angel, or to any thing not commanded by God, would be damnable to men’s souls, tell me, Sir, if you, or any of you, can, was the *Host* ever divinely or at all, adored, till the year 1216? How is it, then, that men are not terrified by such worship?

These, then, are a few precious specimens of that one same faith, far and wide, among you. Let. ii. p. 11, On the doctrine of *intention*. “All the Church requires in ministering the sacraments is an *intention* to do what the Church does, &c.” I answer---If God cannot lie, or perform *self-contradiction*, and if man cannot believe it, seeing then that your Church requires so much of it, even in her chief sacrament, to be believed, so can no man in his senses possibly *believe* or *intend* to do as that Church requires, say what he may to the contrary. Have you forgotten your Missal, in her Rubrick, and what Bellarmine, Biel, &c. have said about it? Sir, you cannot colour it over.

Vale. Si quid novisti rectius istis, candidus imperti.

I am, Rev. Sir, your humble Servant in the Lord,
Dec. 30th, 1823.

GIDEON OUSELEY.

FINIS.

LETTER V.

To the Rev. MICHAEL BRANAGAN, P. P.

SIR,

HAVING to hasten from home to attend to some engagements, I had resolved to close with my last, but on reviewing the subject, I saw I had, in my hurry, left some topics untouched, which I shall now notice.

In Let. ii. p. 4, you say, "If the Word of God be the sole rule of faith, why has your Church changed her Articles of Faith, and at last reduced them to 39," &c. ?

Answer---That the Scriptures are the sole Rule of Faith is proved: when Protestants, therefore, compose Homilies, Sermons, Catechisms, Articles of Religion, &c. for the instruction of their people in Gospel truth, it is always subordinately to the Word of God. (See Art. 6 of the 39.) Hence, however minor opinions may vary, their Rule of Faith never changeth. If you knew this, Sir, your question was frivolous and insincere, and put forth merely to mislead the ignorant; or if you did not know it, you wrote ignorantly. To you, however, and your brethren, sworn, as ye unhappily are, to a creed opposed to the Gospel, the Scriptures cannot be a Rule of Faith. How, then, is God your guide?

Let. i. p. 11, 12, "The word baptize signifies to plunge into; prove, then, that to sprinkle water on the head is the same as to plunge a person into water: or shew by the Scripture where Christ promised salvation to the one and not to the other ceremony."

Do you not, Sir, in all this, either wilfully, or for want of information, greatly err? Our Lord said, "John truly baptized *with* water, but ye shall be *baptized* with the Holy Ghost," Acts i. 5, &c. &c. But did he mean *plunge into*? Again, the Apostle Paul tells us, "He is not a Jew that is so outwardly, nor is that circumcision which is outward in the flesh; but he is a Jew that is one inwardly, and circumcision is that of the heart, in the Spirit, not in the letter," Rom. ii. 29. Hence, the baptism of the heart, by the Spirit, that purifies it, (causing a *death unto sin, and a new birth unto righteousness*, as Protestants well say) is the true and substantial baptism; and that which is outward by

water is the sign, only, and not the thing. So, the *sign* may exist without the *substance*, (Acts viii. 16—xix. 3;) and the *substance* without the *sign*. For the first Gentile Christians obtained this inward baptism, by faith, which purified their hearts, and made them such Christians, before they had got any outward baptism, as were the Apostles; and so did Abraham before his circumcision; and they received the signs afterwards, Acts x. 46, 47---xv. 8, 9---Rom. iv. 11. And hence, as God, who knoweth the heart, gave them salvation by grace, through faith in Christ, before any external baptism, *ergo*, the Scripture proves that *inward baptism*, or salvation, is not necessarily tied to one *sign* or the other, nor is promised to either absolutely, but to living faith in Christ, and his Gospel, only. Therefore, you are far wide of the truth.

Once more. As “justification to life came through Christ upon all men:” and “where there is no law, there is no transgression:” as “the son shall not bear the sin of the father;” and as “all infants are of the kingdom of Heaven,” (Rom. iv. 15---v. 18; Ezek. xviii. 20; Luke xviii. 16,) so, none are guilty till they commit sin personally. Now, as infants, not being guilty, but justified, were by God’s command brought into the Jewish Church, under the same *sign* their parents had, and, as God is no respecter of persons, and has never revoked this privilege formerly granted to infants, men of honesty and common sense must confess it is the undoubted privilege of the infants of Christians to have the same *sign of baptism* given them which their parents have gotten. And hence, tradition, to justify the practice is not necessary: yet, to that sort of tradition that brings no *new doctrines*, but is merely historical, we object not.

Perhaps, Sir, you may to this object, that even the Established Church declares “that infant baptism is regeneration;” I answer, what is found in her Book of Common Prayer, “that this infant is, by baptism, regenerated and grafted into the body of Christ’s Church,” &c. must be understood so as to agree with her 6th Article, and her Catechism, in said book; otherwise, it would involve her in self-contradiction and subvert her wholly. The former says expressly “Whatsoever is not read in Holy Scripture, nor can be proved thereby, is not required of any man that it should be believed, or be thought requisite or necessary to salvation.” This Article then confirms the above statement on baptism. The

latter, open'y declares that repentance and faith are necessary to, or must precede baptism; that the water is its *visible sign*, only; and *inward spiritual grace*, the *substance*; and is that which destroys sin, is a *new birth* unto righteousness, frees from wrath, and makes men children of grace. That when the baptized persons come to age, they must perform these things themselves; *i. e.* they must repent, believe, and receive this inward grace, to be the death of sin, and make them new creatures, or otherwise be children of wrath, and be lost for ever. Hence it is manifest, her baptismal service, 6th Article, and Catechism, when fairly understood, are all in unison with the Scripture, and each other.

Prejudice then apart, when she pronounces the baptized infant regenerated or born again, it must be either in reference to his being thus incorporated into the Church of Christ, or according to Scripture phraseology, in prospect of his future repentance and faith, &c. which, when of age, he is bound to perform; even as God said to Abraham, long before the time, "*I have made thee a father of many nations; calling those things that be not as though they were,*" Rom. iv. 17. What our Lord has said, John iii 5, must have relation not to infants, but to adults, especially those who hear the Gospel. To interpret it otherwise would involve the Scripture in instant self-contradiction, and to subvert Christianity. From all which you can see, Sir, your doctrine on baptism is totally incorrect.

You complain, Sir, "that Mr. T. should interfere with your influence over your flock." But if St. Paul should come down from Heaven and oppose our Lord Jesus Christ, by teaching doctrines not in, but contrary to his Gospel, and prohibiting the people from reading or knowing his Gospel, and thus destroying them; would you not, as an honest man, deem it your duty to sound the alarm, and try to break his baneful influence, and save the people from him, if possible? But when you act thus yourself, why, then, do you complain? Mr. T. and every good man, therefore, ought, in duty to God and man, labour to remove all such destructive influence. Nay, it would be at the peril of their souls not to do so. James iv. 17. 2 John 8.

You will allow me, Sir, here to suggest a few observations that escaped me, and which you will please to read in connexion with page 36, line 17:—

That the oaths that bind you to the Papacy are incompatible with that which binds you to the Gospel and to Christ, and therefore to the welfare of the State, &c. is very obvious. To your Sovereign Pontiff you are bound thus (*Romano Pontifici, Jesu Christi Vicario, veram obedientiam spondeo ac Juro*) 'I promise and swear, on the Gospels of God, to yield strict obedience to the Roman Pontiff—the Vicar of Jesus Christ,' and

"I also swear to be obedient to the Roman Church," (*i. e.* to his kingdom in the kingdoms) and "I likewise, on the same oath, *promise, vow, and swear*, that I will diligently attend to all other things that have been (*tradita, definita et declarata*) delivered, defined, and declared by the sacred Canons, and General Councils, that of Trent especially; and all things contrary thereto, with all heresies which the Church has condemned, rejected, and anathematized, I likewise will condemn, reject, and anathematize; and that I shall with all my might truly hold THIS TRUE CATHOLIC FAITH, *extra quam nemo salvus esse potest*. WITHOUT WHICH NONE CAN BE SAVED; and shall teach it inviolate, and cause it to be held and taught to and by all under my influence, to the utmost of my power, to my last breath—all this, I promise, vow, and swear on the Gospels of God, I will with God's help perform" Bulla. Juram. piii. iv.

The oath on the Bishops to the Pope is still more awful, if possible—"Heretics, schismatics, and rebels to our said Lord the Pope, and his successors, &c. I will, to the utmost of my power, root out and destroy." See "Old Christianity," p. 258, 259, *et sequentes*.

I say, first, that all these oaths are flatly contrary to the oath that would bind you all to Christ and his Gospel, and to promote the interests of a Protestant State: for the latter obliges you to pronounce all doctrines, contrary to the Gospel, to be *heretical* and accursed; but the former swear you to condemn and anathematize all doctrines contrary to the twelve *new articles* of the Papal creed, therein stated, as *heretical*. ("Old Christianity," p. 247, 248.) But, these *articles* are contrary to the Gospel; and the Gospel, (as matter of fact proves, and the Bishops of Benonia confess. "Old Christianity," p. 214,) is flatly opposed to them generally. Hence, it is conclusive that your said oaths which bind you and your brethren to the Papacy, necessarily bind you to anathematize and reject the Gospel and its doctrines as heresy; and, consequently, Christ, its author, as a heretic! Oh! what a system to adhere to!!!

2dly. The notes in your Rhemish Testament on John xiv. 28, Acts xviii. 22, Pastorini, and all your Writers in general, pronounce "Protestants, heretics, and their doctrine, heresy, in the worst sense that ever

was or can be." Now, their doctrine is Christ's; and their Testament, and your Rhemish Testament, are, in substance,—in doctrine, the same; if so, then, the Gospel of Christ, even your version, is, of course, the worst heresy that ever was! And as it is equally, with the Protestant Testament, contrary to your new articles of Trent, then your oaths oblige you, Clergy, to anathematize and reject it also!! But, as your Papal system (thus obliging you to reject Christ and his Gospel,) must necessarily destroy your own souls; must it not destroy the people also if they shall follow you? And if the Bible be heresy, (as the Galway song,* at your Bishop's late public dinner, saith of it;) and if heresy be of the devil; seeing your creed and Gospel are at variance; so, one or the other must be heresy, and of Satan. Take your choice. But if your Gospel be not heresy, then our's is not so; your Creed, then, must necessarily be heresy, and of evil; they who cleave to it, then, must be undone.

3d. But if the laity (and every Priest of principle) would sooner suffer death than follow Mahomet's doctrine, because it is contrary to Christ's holy Gospel; when they shall discover that their Pope's doctrine is thus opposed to Christ and his Gospel, and entirely incompatible with their salvation, must they not, in their own defence, to a man, fly from you and it? And shall they not, then, perceive that all your pretences to keep the Gospel from them and their offspring, were, on this very account; that ye knew your religion and it were at variance, and, consequently, that ye were, for your own ends, keeping them in the dark, and, it is possible, ruining them for ever?

4th. As your fatal oaths to the Papacy are incompatible with that that would bind you to Christ and his Gospel, &c.; as your system is destructive of your own and the people's salvation; binds you to exterminate all Protestants, when opportunity shall serve; and is necessarily and conclusively subversive of the State; if the people shall still cleave to you, how can Protestants, possessed of the use of reason—consent to give influence or

* "The terrible efforts now a-making, to check the true faith and our creed, Have set even Cannought-men quaking, astonished at so foul a deed,

There is a big book, shall I name it, in a Catholic party like this,
When you know we're all pledged to disclaim it, as chuck full of doctrines amiss,
The Bible the Heretics call it, 'twas made to lead Christians astray,
'Tis then 'tis my bounden duty to haul it, and keep it for ever away,' &c.

any political power to such persons? or the State ever do so, till they first consent to their own destruction? And if your oaths that bind you all to the interests and religion of your Hierarchy, be, with you, paramount to the oath that binds you to the Gospel, to Christ, and to the security of the State, so that, as they are incompatible, you cleave to the one and must abandon the other; what security can any oaths whatever ye might subscribe afford to Protestants or to the State? And hence, must not the refusal of all political power to your people, while they cleave to you and your Papacy, be fairly imputable to the principles which govern you, and therefore to you? Hence, the blame must be your's.

5th. As these oaths on you oblige you to root out, as far as possible, every thing opposed to your own system; and as the Ribbonmen's oath binds them "to cut off heresy, and subvert the government, and take the sacrament once a year, at least;" when these oaths on them, and your's, as above, are in such unison, and when, if their oath was to cut off Popery and its Ministers, you would not, then, give them this sacrament, but can give it to them when heresy is to be cut off, and when your system and doctrines are to be thereby forwarded! if ye, indeed, will not open their eyes and disabuse them, is it not plain to all men of any sense, that you act so, that they may be your agents? What conclusion other than this can possibly be drawn?

For, if you absolve and communicate them, &c. does it not evidently amount to an approbation of their doings and designs, and an encouragement to them to proceed? And, if to give them, in this state, the Lord's supper, be to hand them the *seal of damnation*, and deceive them, will you, Sir, tell them and us, what your object is? Now, when such conduct cannot be for their good, but ruin, and for your own souls ruin too, must it not then be (the *imperium in imperio*,) the glory, ascendancy, and dominancy of the Clergy and your Papal Monarchy ye still have in view? Is not this the grand secret, Sir? Alas, then, for the Laity, going as sheep to the slaughter! And so, sooner than not accomplish this, ye would see all men and States, involved in destruction!!! Never, Sir, can ye remove this impression from the mind of any sensible man, nor roll away this reproach, while ye communicate your people, and they engaged in such a sanguinary system; nor can they be viewed other than as your agents, till they shall either quit you, or ye cease to communicate them, and make it evident ye use every possible means, as already suggested, to disabuse them. Hence, you must be compelled, in your own defence, to do so, and let them have Christ's blessed Gospel freely among them.

I am, Rev. Sir, your servant in Christ,

Dublin, January 26, 1824.

GIDEON OUSELEY,

FINIS.

ON

**THE PEACE OF IRELAND;
THE PRIESTHOOD;
THEIR DOCTRINES, &c.**

BY GIDEON OUSELEY,

Author of "Old Christianity against Papal Novelty."

To the Editor of the Irish Times.

"Woe to them who put darkness for light, and light for darkness."—*Isaiah.*

LETTER I.

January, 1825.

SIR,

HAVING, after a long tour, lately returned home, a Tract, chiefly addressed to me, replete with sophistries and abuse, signed, W. J. B. was put into my hand, to which I purpose in due time to pay attention.

Some time since, Sir, a Priest, the Rev. Mr. Branagan, in certain discussions with Mr. Tisdall, of Charlesfort, Co. Meath, relative to the free use of the Holy Scriptures, by a wanton and public attack on my name, (who never yet have seen him, nor did him any harm,) forced me into the arena. This called forth some letters to him through the press; and in some time after, others to Dr. Doyle also, as the *magnus Apollo*, and chief Defender of their Faith. In these publications, I entered pretty deeply into what I conceived to be the prime causes of those multifarious miseries of my country, which I deplore, and have long most ardently wished to see radically healed and terminated for ever.

▲

It was with this view, that I some time back wrote on the afflictions caused by the Tithe system in its then form, as falling chiefly on the tillage, and therefore pressing heavily on the lower classes; on the necessity of education, to ameliorate our peasantry with regard to morals, industry, and respectability; and to accelerate it, I suggested the utility of a law, that the Elective Franchise should, after, suppose ten years, be open to none under the age of thirty years, unless found competent to read his own Testament, and write his name. This would act, I considered, like fire among stubble. Parents, and Landlords, and Clergy would all quickly co-operate in this good work. I also touched on the wisdom and impartiality of appointing a fit support for the Roman Catholic Clergy, who being single men, would not take any great sum, for as the mass of the lower orders is great, and though scarce able to live, or support their families, yet aid in paying our Clergy by their tithes, &c.; and as the Government pay the Presbyterian Church, without interfering with their religion, so if payment would thus be similarly appointed for them, without any consultation with them about it, or any interference with their religion, farther than obliging those who may accept of this support, to take nothing from the people; this plan would make the Clergy comfortable, and vastly, indeed, relieve the people, the lower classes especially, and be hailed with great joy, and also be attended with the happiest results. I took the liberty of publishing these hints, and humbly submitting them to most of the members of the Cabinet. and to others of the Legislature also. I hope that in this none will say, that any thing but good will to my fellow men has been evinced.

Having from long observation, and a serious investigation into the causes of the miseries of this portion of the United Kingdom, so peculiar

to itself, formed my judgment, I was led to this conclusion, that the whole sprung chiefly from one fatal misrepresentation, whether designedly or ignorantly made, namely, "that the religion of Protestants is heresy, and is of the devil," and therefore, that they should be detested and shunned by all who cared for their souls. Here, Sir, is the bitter root of all, and this I conceived could be easily plucked up by those who unhappily planted it. I stated, therefore, to this Clergy, that as Ribbonmen, and such Associations, had for their object 'to cut off heresy, i. e. destroy Protestants, subvert the Government, and make their's the only Church in Ireland,' and had thus threatened to convulse the kingdom, and fill it with confusion and blood, and every species of wretchedness; and that as I could demonstrate, this foul and iniquitous system was founded in ignorance, in a totally unsuspected mistake and misapprehension, on their part; so could it with the utmost facility, (if the Priesthood would), be removed—that is, if they would in duty to God, to the State, to their Protestant fellow subjects, and to their own people too, remove the fatal mistake,—the veil of falsehood that covers and blinds this people; there would be an instant termination of all the evils that are meditated and that afflict the nation daily, together with an entire dissolution of that dire confederacy, which has, under various names, existed as long as we can remember, and been destroying and impoverishing our country, filling it with outrage, and staining it with innocent blood. Now the solemn oath that binds them (the Clergy) to the Gospel, to Christ, and consequently to the preservation of the State and its peaceable subjects of every name, binds them to this duty of, in every way, enlightening their people and disabusing them, which, if they decline performing, they violate

their oath, and consequently renounce Christ and his Gospel. How then can they be looked on as Christians, or be saved?

Now, as this, Clergy, Sir, are sworn to believe their New Testament is infallibly of God, and its doctrine is that which Christ taught, even the self same as that of the Protestant Testament; this no man can disprove; must they not then see, that this assertion, that Protestantism, which rests solely on the Gospel, is heresy from hell, is equivalent to saying the Gospel is from hell, and consequently that its Divine Author Jesus Christ is from thence?—the very sin and blasphemy of the Jews, who, instigated by the devil, abused and cast stones at our Lord, and called him a devil, and a Samaritan, i. e. a heretic? Fearful then and blasphemous must that teaching be, that for obvious sinister ends, designates those whose religion is the Gospel of Christ—heretics, and wretched must be their disciples.

In order that they might be persuaded to enlighten the people, I stated to this Clergy, that if they grant salvation or eternal glory to be infinitely above all earthly good, then the *mode* appointed by infinite wisdom to attain it, must be of infinite importance and value. But, Christ saying,—“Go preach the Gospel to every creature,” declares his Gospel to be that *sure mode*. Must it not be conclusive then, that they who withhold that Gospel, as first spoken by our Lord and his Apostles, from any creature, are rebels against Him and renounce Him? and are man’s greatest possible foes. For when the Lord saith,—“Blessed is he that readeth, and they that hear the words of this prophecy, and that keep those things that are written therein.—What is written in the Law? How dost thou read?” They then, who presume to prevent such reading and hearing of his Sacred Word, must assuredly be

accursed of God, his enemies and man's worst foes.

Now, if it was the devil influenced the Jewish Priests to threaten and prevent the people from hearing the Sermons of Christ and his Apostles, or from reading them when first written, most certain then is it, that they, who to the end of time are instrumental in preventing the reading or hearing those Sermons, as at first spoken and written, do so, under the self same diabolical influence, whether they know it or not. For if it was right to hear or read them at first, it is right for ever to do so. And if it was wrong to hear or read them at first, then was it wrong for the Lord and his Apostles to have spoken them to the mixed multitudes, and for the Apostles to have written them for them; which to say is blasphemy. But if to say so was blasphemy then; to say, now, that it is wrong for any body young, or old, poor or rich, learned or unlearned, or for the mixed multitudes, to read or hear those same Sermons without note or comment, as first spoken and written, must, conclusively, be diabolical and blasphemous; and to submit to them is clearly to partake in their guilt. We inquire then, how such clergy as interdict the free and indiscriminate hearing or reading the Sacred Scriptures without note or comment, can escape the above blasphemy and guilt—be the servants of God—or be saved? Let the Pope and his Clergy answer; and let all concerned learn now what to think of his Bulls!!! and of the Decrees of Trent, and consider well if they should obey them.

But I neglected not to account for their thus interfering with the free use of the Sacred Word of God. I pointed out the *real cause*, a cause of which their people, their unsuspecting and fatally credulous people, have little if any suspicion. Had they, Sir, any thought, any *sure*

knowledge of it, they would be terribly agitated and frightened. This it is however, and which they can easily discover and be convinced of, if they will: The doctrines of Papacy, and the holy doctrines of Christ, are flatly opposed the one to the other. This is even confessed; yes, it cannot be concealed, nor disproved. The doctrines of the Pope and Trent Creed (framed and fitted as they are to enrich and exalt him and his Clergy, as so many despotic Emperors), while they seduce the people from Christ and his Gospel, and salvation, and trammel and deeply debase them, are flatly opposed to Christ, such as "*Corporal real Presence, Adoration of the Host, proper Sacrifice of the Mass, Indulgences, Purgatory, Auricular Confession, Invocation of Angels and departed Saints, Extreme Unction, Worship in an unknown Tongue,*" and many more, stated in my Tracts, and in my "*Old Christianity*" especially, and proved to involve absolute self-contradiction, impossible to be defended in truth by men or angels. Hence the doctrines being necessarily anti-christian, if detected, they would become odious and forsaken; and this source of gain and power, this fatal power, be at once broken and annihilated; the thought of which must not, cannot be endured. And hence as the Gospel, if put in juxta position with these doctrines, and permitted to speak for itself, would detect and expose them, therefore it is, above all things, so much dreaded; and whenever permitted to be read, it must never be understood so as to militate against these sad doctrines, but always according to them—according to the will of the Church—to the mind of those who teach them. "He that runs may read," "If any one be ignorant let him be ignorant." And for proof, if any can be required, that the bible has been long dreaded, hear the advice of the Benonian Bishops to Pope Paul III.

nearly 300 years ago, saying,—“ *The Scripture is that above all others, that hath raised those whirlwinds with which we were nearly carried away. And in truth, if any one but consider it carefully, HE WILL FIND IT VERY CONTRARY TO WHAT IS DONE IN OUR CHURCH AND OUR DOCTRINES FLATLY OPPOSED TO IT. Therefore, by all means, as little of the Gospel as may be, in the vulgar tongue especially, should be read to the people, &c.* (See *Old Christianity*, p. 214.) If what is *flatly opposed* to Christ be indeed *anti-christian*, here then is proof what the character of the Pope, the head and dispenser of the anti-christian doctrines is. Blind is he who cannot see it.

Hence, as the Scriptures are thus dreaded, and as those who love them, refuse to see them with the Pope's eyes, or to find his doctrines there, so must they be called bad names, *heretics*, &c. &c, to render them odious, and of course when practicable, be punished, tortured, and even burned, or in some other manner be silenced or put out of the way. And hence the constant hatred to Protestants, and dread of the people hearing them, or reading their books. Instance Priest Corbett in Kilrush; and the opposition to the Bible Societies, and hatred to them, not to be concealed. When, therefore, the people are so constantly taught that the Protestants are heretics, and of the devil, and should be hated, and even cut off, as the very notes in their bibles teach, (called even by Counsellor O'Connell “*damnable and murderous notes*,”) and when their adhering to their Priests and creed by thousands, but not one in a thousand to Christ and his Gospel, is quite obvious; is not this a proof, a melancholy proof, that they are seduced from Christ to a creed and interest altogether opposed to him? That out of such corrupt teaching, influence, and ignorance of Christ and his Sacred Gospel, the Ribbon system, to cut off those who cleave to the Gospel, and reject the creed and re-

ligion of the Pope, (who is Christ's Vicar, as they are taught) and to subvert the Government that fosters Protestantism ; I say, that out of such teaching, the Ribbon system to effect all this, should very naturally spring, is not to be at all wondered at.

When the solemn oath that binds this Clergy to root out heresy, (which they define to be Protestantism), and every thing that stands opposed to the dignity and glory of the Pope and the interests of his Church, all which they are bound to promote with all their might ; when this system and oath, Sir, are collated with the sworn system of the Ribbonmen, as I have in letters to Mr. Braganan done, must not the agreement strike every one, and that the design is in perfect unison ; and the more especially so, when they (the Priests) cannot be prevailed on to disabuse their people ?

Now this Priesthood, as I have stated to them, are perfectly aware, that the oath that binds their people, those Ribbonmen, to cut off Protestants and subvert the laws and the State, is to all intents and purposes, equivalent to an oath to renounce Jĕsus Christ and his religion, and " to purchase to themselves damnation," Rom. xiii. But these do not know this, nor scarce suspect it at all. Do not the Priests then well believe, that were they but aware that they are by such oath and system thus in the snare of the devil and enemies to Christ, they would not abide in it a single instant ? Or, were they, the Ribbonmen, but convinced that all true followers of the Gospel, as all true Protestants are, belong to the Lord Jesus, and are dear to him as " the apple of his eye," would they having this knowledge, hurt, much less kill them ? No, certainly they would not for all the men on earth do so ; no, not for even the Pope, did he go on his knees to request it, would they do any such thing.

To this Clergy, then, who know the snare of the evil one they are in, and behold the many mischiefs they are, through their ignorance, daily committing, and are ready at a call to commit, and the many miseries they are bringing on themselves, their wives and little ones, as also on the nation, I have said, nay, entreated them, to pity their state, and shew them their danger—to send out pastorals among them to explain, and to warn them, as men of principle and of God should do. That as their system is a renouncing of Christ, they must quit it at once, send in their arms, penitently turn to God and peaceful habits, or otherwise they could not look on them as Christians, nor ever give them any Sacrament more, living or dying. This is easy. This would be just; and if this were but done, do they believe that one day would pass, till they would, to a man, comply, and comply with tears of sorrow that they had ever engaged in such evils? How quickly then would the sorrows of Ireland be turned into songs of joy, all dissensions cease, and the whole land be at rest. All would then be one great people united in amity, and be blessed of God and man. O how soon would the poverty of our island be at an end, and piety and prosperity flourish among us.

But if after all, the Clergy will not, alas! disabuse them, but rather rivet the chains of their captivity and darkness, shall not all the murders, executions, fightings, rebellions and their concomitant and complicated miseries and wretchedness, which they could have so easily prevented, lie at their doors, solely at their doors; and in the sight of God and man be chargeable upon them as if they themselves had actually done them? I have even put it to their breasts, had I or any of the Protestant Clergy it in our power, with such facility to prevent so much evil, and do so much good to such multitudes, and to our country, and

would not do it, should not we be viewed as the most base, cruel, flagitious, hypocritical, and diabolical monsters that ever appeared in human form, or disgraced the earth, and whom every one should execrate and avoid?

Yet, Sir, awful to think on, they have not been moved! They who could send forth their pastorals, and fill the nation with noise about Hohenlohe's mock miracles, the sneer of even their own men of sense; or about a calf's head being left on an altar, have sent none to disabuse their people, and save innocent lives and property. Nay, in a reply to me, much anger is expressed; yes, and it is stoutly denied, "that the oath of Ribbonmen to cut off heresy, and make their Church dominant, is at all in unison with their oath, to promote the interests of their Church and Pope in every way possible, and to root out heresy;" and moreover it is affirmed "that they are on *pain of damnation*, to minister no Sacraments to Ribbonmen, or other disloyal persons until they renounce their evils." So it should be. But facts confront this, as mere falsehood. Why not disabuse the men? and then, as no man would wilfully damn himself, so we could have no Ribbonmen. And, did not the priests of '98, minister to the rebel armies, and head them too? Did any Prelate excommunicate them? And were they all damned? And that the denial—that the oaths and designs of this Clergy, and those of Ribbonmen are in unison, is vain and contrary to fact, is confirmed most unequivocally by Dr. Doyle himself, publishing openly "that the priest's sprung up, for the most part, from the lower classes, inherit their feelings, and that if eventful times should arrive, and rebellion rage from Cape Clear to Carrickfergus, no Prelate in Ireland would fulminate any excommunication against them!!!"—No Prelate would do it; this he knew well. And

who of them once contradicted him? Nay, but he was publicly applauded. Here then is evidence they all acquiesced, and proof upon proof, of the dreadful unison. Now, after this being known thus clearly, how any of this Clergy can look any Protestant in the face without confusion and strong agitation, is astonishing beyond any thing; hence, even for their own credit they should disabuse their people.

Had the generals of any division of an army, Sir, (numbers of whose soldiers were thus known to be sworn to rebel and subvert the State) but published such a declaration as this Clergy have thus done; mild, wondrous mild indeed must that Government be, that without alarm could silently look on, nor think of sending forth at least a counter notification, That in future, for any outrage or rebellion, where ever committed, the General and also the officer there commanding must assuredly *be responsible*. This much, gentle as it would be, would most probably at once stop the whole, and save not only many valuable lives and the country, but those intemperate officers themselves also, and their men too.

In my letter to Doctor Doyle, I have by way of illustration stated him a case, to shew him and his brethren (sworn as they are to root out Protestantism, or the religion of Christ and his Gospel so soon as able, and to teach an opposite doctrine all their days) to shew to them I say, the modesty of their petition to a Protestant State, To give them political power, to enable them of course to execute their darling projects. I have inquired of him, did he know of a certain person who was bound by oath to destroy him, whenever he could get loose and come at him, what in this case, would he (the Doctor) do? Would he, flatter or rage as the man might, to be loosed, consent to let him come forth from where he is kept safe and from doing the harm

he so eagerly wished to do ; at least till satisfied he had renounced his wicked principles ? Surely not ; nor could he or his friends look on any that would advise him to it, in any other light, than as insane, or knaves. The application cannot be mistaken. Protestants then, while they have their senses, must learn of Doctor Doyle, at least, in this case, (*Nam fas est ab hoste doceri*) how to give aid and power to those, who are sworn to destroy—what is dearer to us than life itself, even the religion, the inheritance left us by the Son of God.

In fine, Sir, since it is not disputed that the religion of the Lord Jesus Christ in the New Testament, Rhemish or Protestant, is the only true Christian religion : and that the same, and that only, is it to which all true Protestants are bound to adhere. (per article 6 of the 39) and to which the Reformation, now so much ridiculed by infidels, bigots, and interested men, has happily led so many of us, (for let Mr. Cobbett and such men say what they will, we defy the proof of our holding any doctrine but that of the Gospel, to the inspiration, truth and perfection of which, even the Pope himself and his clergy, much as they vary from it, are sworn, and to deny which or charge it with defect, involves absurdity, perjury and blasphemy, necessarily so), it must then be absurd in the extreme, and a shameless and most ridiculous falsehood, to say that the religion of the Protestants is of yesterday, or came 1500 years too late to be the religion of Christ ; as if the New Testament, their sole foundation, was 1500 years after Christ.

None but idiots could listen to such trash, to such falsehood ; yet on this very untruth, as his sole foundation does the famous Mr. Cobbet now raise his superstructure to batter down the Reformation, and uphold what is opposed, flatly opposed,

both to it and the Gospel. Yes, Sir, for the good of his soul, now that his evening is drawing near, and his dread trial before the Judge of all is fast approaching; does this man of christian purity—this man of renown, in the greatness of his piety, and disinterested zeal for the glory of God, the interest of Christ on earth, the cause of truth, and the eternal good of his countrymen, and of mankind, come forth, and on this *one falsehood*, that Protestantism is a novelty as of yesterday, (a falsehood, which, like Pandora's box, is the prolific source of the evils of Ireland,) is he come to cast down Protestantism, or Christianity, if possible! Doubtless he shall win his reward. And when, Sir, it is proved beyond possibility of successful contradiction, that the Pope's religion is the flat contrary of the Gospel, and therefore, a novelty, which the Apostle denounces, Gal. i. 8. and must terminate in ruin eternal; and since rebellion, combination, or other purposes to injure or murder any peaceable persons, are equivalent to a renouncing of Christ and his religion, and must secure the certain damnation of those who are guilty; and as neither clergy, nor people desire to perish eternally, when it is clear I have, in all I have said, no object but to rouse all concerned to a sense of their dangers, and do them good if possible, and at the same time, save my country, and useful lives; who could once suppose this could vex any honest man—any man of whatever denomination, class, or station in society, who cares either for the welfare of others, or that of his own soul?—I am, Sir, enemy to none, but the friend of all—and your's truly,

GIDEON OUSELEY.

January 20, 1825.

LETTER II.

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February 22d, 1825.

SIR,

THE sum of my former Letter was this, that a *deadly root of bitterness* had been unhappily planted in the hearts of the too credulous portion of our population, and been sedulously watered from infant days to hoar hairs. This, Sir, has been, to this hour, the prolific source of that *hatred, rancour, animosity, anarchy, and other afflictions* that have convulsed and impoverished Ireland, which, but for this, would this day, be as prosperous and happy, as any part of the British Empire. This, the Statè might examine.

The evil I deplore, and pray God to overthrow, is a dire *falsehood* of a two-fold operation, enough to freeze one's blood to mention, namely, That the holy doctrine of Jesus Christ is *heresy and of the devil*; and that the Pope's doctrine is of God—is that identical religion which was taught by Christ and his Apostles. This, Sir, is the *fatal spell* and source of our discords, and is the very mystery of iniquity. To explain this once more, The Pope and his Clergy believe, on oath, the New Testament—(the Rhemish,) is infallibly of God, and its doctrine, that, taught by Christ and his Apostles. Now, although the Protestant Testament has precisely the same holy doctrine; yet the Roman Catholic Clergy denounce it to their people a *heresy, of the devil, and* Protestants, who take their religion from it, *heretics!* But the doctrine of both Testaments being one, and the same Christ taught; when either is denounced *heresy*, it conclusively follows, that our Lord and Saviour's doctrine is denounced as heresy, and of the devil; and the Pope and his Clergy are sworn to believe and teach that the doctrine of their Creed, though flatly opposed to it, is the true and ancient Christian religion!!! Here, then, is the great source of our sorrows, which few, alas! understand.

Whoever will but consult their writings, but especially the *notes* before alluded to, which this Clergy have annexed to their English Version of God's sacred book, shall be quickly convinced of the entire truth of my statement. I shall, after noticing a short extract from the present Pope's late Bull, and another from Dr. Doyle in confirmation of this, adduce a specimen of them, with some observations by Mr. O'Connell. Passing by Pastorini, and many others of his stamp, behold the Bull of the Pope, now directed to the faithful. He tells them the old story over again, "That out of his Church there is no salvation," and exhorts them "to pray earnestly for the *extirpation of heretics!!!*" Protestants, then, as they are out of his Church, cannot be saved, if he is to be believed! It must follow, of course, that the faithful, who cannot think the Vicar of Christ could lie, must look on them, their king, clergy, nobles and all, as heretics, and assuredly of the devil!! A pretty doctrine of truth and love, truly, to be disseminated among his Majesty's subjects in this great Protestant Empire; and justly meritorious of all its privileges!!!

We shall now hear the famed Dr. Doyle. In his late publication on Education, (p. 39.) "I heard (saith he) of a poor man in the county Kildare, who, if I gave him a Bible approved of by the Church, would venerate it more than any thing he possessed; but having been favoured by the lady of his master with one of the Societies Bibles, without note or comment, accepted of it with all the reverence which the fear of losing his place inspired! But behold! when the night closed and all danger of detection was removed, he, lest he SHOULD BE INFECTED WITH HERESY EXHALED FROM THE PROTESTANT BIBLE DURING HIS SLEEP, TOOK IT WITH A TONGS, FOR HE WOULD NOT DEFILE HIS TOUCH WITH IT, AND BURIED IT IN A GRAVE WHICH HE HAD PREPARED FOR IT IN HIS GARDEN!!! Now I who have read portions

of the Bible every day these twenty years and upwards, I who am a very Bible-man, do admire the orthodoxy of this Kildare peasant, nay, *I admire it greatly*; and should I happen to meet him, I shall reward him for his zeal!! But this conduct should teach the Bible Societies they can make no impression on Irish Catholics, nor on any Catholics, and should induce them to reflect on that admirable and *truly divine precept* of our Church, which makes us all *one*, even as Christ and his Father are one."

Frightful! What hatred to Protestants and their religion—hatred to God's Book is here inculcated! Such a masterpiece of audacious impiety and blasphemy, if not atheism, condensed in so small a compass, and proceeding from one claiming to be a minister of religion, I have never before met with! What? are Christ and his Father *one*, in destroying the Holy Bible? even as his Clergy and People are, by their *truly divine precept*, made *one*, in doing this wicked work? The parallel is most monstrous, and must horrify every one, not given over to a reprobate sense, that hears it. Is it not, Sir, akin to the blasphemy of the Holy Ghost, the unpardonable sin, if not it altogether? For, it cannot be a sin of ignorance, when it is proved that the *doctrine of the Protestant Testament* as well as that of the Rhemish, is Christ's; and when we find this Doctor, in his Letter on Catholic Principles, to Lord Wellesley, (p. 46) confessing this, (in these words, "We respect the Church of England—we prize her Liturgy—I declare fully my hostility is not to the *doctrine* or constitution of that Church, my Lord, but to her establishment, as being injurious to all the interests of Ireland," &c.) Notwithstanding all this, Sir, when he tells it above board,—“that he *admires*—nay, greatly admires the act of this misled peasant, in destroying the book of *this doctrine*, to which he has “no hostility,” (God's book and his best gift to man,)

and "will reward his zeal," and calls that *precept* of his Church which unites them together in *one*, to do such a work, "*admirable and divine*," must it not form this conviction, that this sin is of the highest possible grade,—enough to fill every pious mind with inexpressible horror?

Now if this Doctor will grant, that if the man who delights to insult and burn the *effigy* of any prince, evince extreme hatred to that prince, and a wish to destroy him if possible; when the bible then is the expression of the will, and the exact *image* of the mind of Christ, do not they who insult it and delight to see it buried, burned, or destroyed, evince the most implacable and greatest possible hatred to Christ, and an intensely vicious desire to annihilate him. And must not this *precept* that would unite men to destroy the book of God, without note or comment, as it was first spoken and written, be a most diabolical precept?

Farther—when the doctrine of both books, is evidently the same, when this clergy cannot be so childish as to hate the paper or mere letters of the one book or the other, is it not plain then, that the *doctrine* of them—the *religion of Christ* is it that they dread, nor therefore suffer to be read in their churches, except in an unknown tongue? But why hate this sacred doctrine? Because it is opposed to, and subversive of the whole frame of the laws or religion of their Papal Empire, which they pass on the ignorant for Christ's religion, though the reverse of it. This is the secret, the discovery of which they dread. When the Rhemish hath the same *doctrine*, why not hate and oppose it and *unite* to destroy it also? This must not be done, for it would create alarm, lead to detection and ruin all: for their flocks would fly off did they once discover their doctrine to be not Christ's but the Pope's.

To shew that this *truly divine*, this *charming principle of union*, this *invincible hatred* to Protestants, and their heaven born religion, or in other words, to God's book and doctrine, is not peculiar,

is not confined to Doctor Doyle himself, and his Pope, and perhaps a few other bigots only, but is the essence and the very Creed of that Church, we shall adduce some few of the Notes, to the Roman Catholic Bible, commonly called Dr. Troy's Bible; sanctioned by Dr. Murray and the Irish Clergy generally, and which are sought to be in the hands of the people and their children.

The Note on Acts xxviii. 22. "The Church of God calling the Protestant doctrine heresy, in the worst sort that ever was, doth rightly and justly."—On xix. 19. "A christian is bound to deface and burn all heretical (Protestant) books." (So thought the Kildare peasant, poor man!) On Heb. v. 7. "The translators of the English Protestant Bible ought to be abhorred to the depths of hell." (But why not abhor the Rheinish too? Ah! suspicion might arise!) On John. xv. 7. "The prayer of a Protestant cannot be heard in heaven." (No! the Pope wont allow it.) On Gal. i. 8. "Christians should have such zeal towards all Protestants and their doctrines, though never so dear to them, as to give them the anathema, nor spare even their own parents." Rev. xi. 6, 20. "Christian people, bishops especially, should have great zeal against heretics, (Protestants) and hate them, even as God hateth them; and be thus zealous against all false prophets and heretics of what sort soever, after the example of holy Elias, that in zeal killed 450 false prophets." Mark. iii. 12. "As the devil acknowledging the Son of God, was bid hold his peace; therefore, neither heretic's sermons must be heard, no, not though they preach the truth." On John x. 1. Heb. v. 1. "All Protestant Clergy are thieves—and ministers of the devil,—leaders of rebellion against the lawful authority of the Roman Catholic Priests,—they are engaged in a damnable revolt and rebellion, against the Priests of God's Church, which is the bane of our days and of our country." Heb. xiii. 17, Rev. xvii 6. "When Rome puts heretics to death and allows their punishment in other countries—their blood is no more than that of thieves and man-killers," &c. Luke ix. 55. "As the fact of Elias was not reprehended: neither is the Church, nor christian princes blamed by God for putting heretics to death." Acts. xxv. ii. "If St. Paul appealed to Cesar not yet christened, how much more may we call for the aid of christian princes for the punishment of heretics?" Dr. Milner by his apostolical tree, goes about proving "that in the Established Church or other societies of Protestants, there is not, nor can be any apostolic succession of ministry, and, of course, that the whole work of the intrusive church, preachings, sacraments, &c. is invalid, prophane, a perpetual imposition, and must be without hope of divine acceptance at the bar of mercy," "End of controversy." On 1st Thes. ii. 12. "The adversaries (Protestants) will have no word of God but what is written and contained in the Scripture; but here they may learn, whatsoever the lawful Pastors and Priests teach, in the unity of the same Church, is to be taken for God's own word."—Hence, the people must look on the teaching of these Notes as that of God himself!!! For, that they are strictly orthodox and catholic is pronounced, in the first editions, by the highest ecclesiastical authority in Rheims and Douay. Thus, *nihil in hoc opere reperiri queat quod non sit Catholicæ Ecclesiæ doctrinæ et pietati consentaneum.* "Nothing can be found in this work (the notes) but what is agreeable to the doctrines and piety of the Catholic Church."

If these specimens from the Pope and his Clergy, be not, Sir, to Mr. Canning and all men, proof enough of the inveterate *hatred* to Protestants, and the book of God, openly and industriously taught, judge you. Mr. O'Connell himself, before alluded to, was so horror-struck by these awful Notes, and the alarm they had created, that on December 4th, 1817, in a full Catholic Board, H. O'Connor, Esq. in the Chair, he rose and declared,

“That if the abominable Notes to the New Testament, evidently inculcating hatred to, and *the murder of Protestants*, whose effects were so injurious in prejudicing the public mind in England against Catholic Emancipation, were suffered to remain without a public disavowal of them, both explicit, and authentic, the Catholics would have to encounter a more determined hostility than was yet arrayed against them since the Union.—That he was a steadfast and sincere Catholic, from conviction that it was the best form of religion—that he owed it therefore to his religion as a Catholic, to his country as an Irishman, and to his feelings as a human being, to utterly denounce the *damnable doctrines* contained in the Notes of the Rhemish Testament; but that if he thought it essential to the Catholic faith to believe that it was lawful to murder Protestants, or that faith might be innocently broken with them, yet such were the doctrines laid down in the Notes of the Rhemish Testament, he would not remain one hour. He moved, therefore, that a Committee of five be appointed forthwith to prepare a denunciation of the Rhemish Notes; and the denunciation so prepared should be transmitted to every Member of the House of Peers and Commons, to all the Dignataries of the Established Church, to the Members of the Church of Scotland, and to the Synod in Ulster.” But this was never done, yet, with all this before his eyes, he, Mr. O'Connell, in a late Speech, has declared, “That if Catholics be proved to hold any articles of faith at variance with the purest principles of christianity and morality, or in any wise injurious to the rights of Protestants, civil, or religious, the Constitution should never open its gates to them.”!!! What consistency! So, these bloody doctrines remain, and he remains too!

Dr. Milner, Apostolic Vicar, in a similar strain, says, “If it be proved Catholics are bound by their principles to persecute and extirpate persons of a different religion with themselves, it is *absurd* in them to look up to a Protestant Legislature for any extension of their civil privileges; nay, they may rather expect to see their former chains rivetted on them.” Letters to a Prebendary, Postscript of IV. Letter, Cork Edit. 1807.—Perhaps this has been a model for Mr. O'C.

What, but to throw dust into the eyes of the ignorant could be the object of these and similar fallacious declarations be for? So then, these worthy advocates thus openly declare, “That

the Constitution should never open its gates to them or their people, if they have any principles, any doctrines hostile to truth or morality or to the interests of the Protestants;"! and yet, while they know and confess they have, they labour incessantly year after year that these gates be opened!!! Either then they must deem the Protestants fools, or they are not sincere in their efforts or hopes, and must of course have some other object. Can it be, to distract and convulse the Empire by these constant efforts and agitations, and, perhaps, overthrow its establishments and at length ruin it? or to enrich themselves by monies, obtained for fruitless purposes?

If Mr. O'Connel, wished really to see the Roman Catholics embraced by the Constitution, whose gates he owns ought not be opened to them, while "these abominable, sanguinary and damnable doctrines of intolerance and bigotry are suffered to remain," and in which every one not a knave or a fool, must agree with him, why then, as a man of sense and honesty, did he not deem it more consistent to call on the whole of the Roman Catholics to come forward at once, and unite with him to persuade their Clergy to renounce these mischievous, and murderous notes and doctrines, in the event of which the gates would at once fly open without further trouble or expence, rather than resort to the expedient of associations, declamations, and collecting rent from poor creatures and others, by which the Nation has been so much agitated and convulsed, and the Legislature troubled, to do what he confesses ought not be done, and can never in this wise be done, to make an attempt, (that he well knew must be fruitless and disappoint the fallacious hopes so vainly raised,) to burst open the gates of the constitution? I say, when he (Mr. O'C.) and his friends are convinced these horrible murderous doctrines, enough to make a savage blush, and by reason of which solely,

themselves and their people are shut out, and he owns, justly too, are not of Christ, but plainly of the wicked one, and must therefore terminate in ruin eternal : why did they not, as rational men—men that know they have souls to be saved or lost for ever, entreat, nay force, absolutely force their Pope and Clergy to quit and abandon these confessedly abominable and wicked doctrines for ever, and embrace the gospel of peace and true piety, (to the truth of which they are sworn,) or otherwise quit them at once, to return no more, and henceforth embrace it themselves ?

Let these advocates only try this method, let them act thus manfully, and they shall succeed at once, and convince the world of their sincerity and good sense. Surely, Sir, these gentlemen themselves must think it more rational and seemly, to say to their clergy, **Quit your wicked doctrines by which we are so disgraced and ruined that we blush to look any man of sense in the face ;** than to say to the State,—**Open your gates to us and give us power to do to you what these our doctrines teach us, i. e. to exterminate and root you out every one.**

In contravention of what has been observed, what can Mr. O'Connell or the most ardent advocates of equal privileges, (of whom, when consistent with the safety of all I am one,) bring forward ? Can any man in his sober senses when he contemplates these fearful doctrines that teach *hatred* to Protestants and their destruction, and the shameful opposition given to pure gospel instruction, out of which the Ribbon system to cut off Protestants has grown, can any Statesman think it safe for Roman Catholics themselves, while thus influenced and unenlightened, to entrust them with political power of which they might make an ill use ? And while Protestants are convinced they cannot, without adhering to Christ and his gospel, be saved ; and while, for this, the wolf's skin is cast on them, so that they are looked on by the credu-

lous, as wolves, heretics, wretches, that, in duty to God, should be hated and cut off; how, in this state of ignorance and bigotry, can cordiality and christian love between these parties ever be possible? For as nothing short of dominancy can ever satisfy the misguided bigot, Mr. O'Connell, as a man of sense, must see, that no partial concessions, no conciliation can be of any real service, or of any other use to them than to exasperate the sore and make things worse, until a radical cure be first affected; that is, until their Clergy disabuse them, by teaching them, not the baneful doctrines of the Papacy framed for corrupt purposes, but the healing doctrines of the Gospel of the Son of God. This, and only this, will quickly do the mighty deed; this will heal all and unite them in one. For as soon as Romanists shall by this light discover that Protestants are not heretics, or of the devil, but followers of the Lord Jesus and his Gospel, their enmity shall cease, and never will they hate them more; and then all shall be peace, amity, and love.

To Protestants, thus proscribed and appointed for slaughter whenever possible, I would here give a friendly hint. If the good man of the house, should, when surrounded by implacable destroyers, keep his doors fast barred, can he ever be so mad as to choose any man of whatsoever talent, to keep guard, whom he finds anxious to unbar his doors to let such in? Or what prince, Romish or Protestant, as the parent of his people, and responsible in that day to God for his trust, as he is, can with a good conscience, or with any consistency, encourage or suffer any teachers of murderous and false doctrines to be their pastors, thus to pollute and destroy them, and also fill his kingdom with confusion?

To bring the matter close—to bring it home to this Clergy, I asked them, Did they but discover that the Ribbonmen's object was to root out the priests and popery. What would they do? Would they be silent and minister to them as usual, or not rather use every means, nay fill the nation with alarm, till they were put down? But, when Protestants are to be sacrificed,* their religion

* Saith Mr. Plunket, in his Speech, Nov. 1822. "*They, the Ribbonmen, are hatching their plots, until one general convulsion should shake the Constitution to its centre. Their object is the utter extirpation of all Protestants out of the country, and to establish*

rooted out, and the State subverted, all which they could, if they wished, stop in a day, and that they refuse to stir, what must be the conviction other than this—that the whole is with their concurrence, and for their own ends?

There is, Sir, some cause, why they cannot be moved—a grand difficulty in the way. Were they thus to disabuse the people and give them the truths of Christianity only, how could they live? Although they know neither men or angels can with success defend the doctrines they are obliged to teach, (as my “Old Christianity” and other Tracts demonstrate,) and, for various other reasons, could wish to be done with them; yet, what can they do? What will support them? They must, Sir, I say, know their doctrines are wrong. To instance—When all priests grant that masses for the dead are for those only who, “not being fully purged,” *nondum ad plenum purgatis*, “are in purgatory;” when they teach that “the Sacrament of Penance removes all sin, as perfectly as Christ did, when he forgave the penitent thief, and the same day brought him to paradise; and that Extreme Unction leaves no trace of sin behind: and that Indulgences restore to *baptismal purity*, shuts up purgatory and open the gates of paradise and delight, to such as obtain them;” and when, as soon as the Pope dies, masses without end, must be offered for him to rescue him from purgatory, (so is it with regard to priests and laymen too,) then, of course, can no priest alive believe the Pope went to heaven, or that there is any such virtue in these Indulgences, Extreme Unctions, Absolutions, &c. to *purify* the soul, make it white as snow, and meet for heaven; or that in these doctrines there is a tittle of truth! Again, as all priests allow, even on oath, there never was a *true and proper sacrifice* for sin, but the death of Christ on Friday, once for all; so must they believe that in the Thursday’s Sacrament before, there was no *proper sacrifice*, nor death of Christ, nor therefore any corporeal presence, nor of course, that any *proper change* of the bread or wine was effected. Hence, can no priest in the world, believe in the proper sacrifice of the mass, nor in transubstantiation,

the Roman Catholic religion in their stead.” And Chief Justice Bushe at the Wicklow Assizes. “*It is unquestionably proved that the object and intention of the Ribbon Association, are the political separation of Ireland from Great Britain, and the extirpation of its Protestant inhabitants.’*”

nor that the adoration of the wafer can be without idolatry, and peril of eternal perdition; nor (as the wafer remains bread, and that it would be impious to offer bread to God, for a soul in purgatory) that masses can rescue any soul, or that there is any purgatory at all: for their own Cardinals Cajetan and Fisher, as do the Scriptures too, tell them there is no authority for purgatory. But if the Pope went not to heaven, nor yet to purgatory, it may not be amiss to ask, whither did he go? and also whither go the priests and people when they die? This is a question!

I say, then, as this Clergy must be aware of the falsehood and absurdity of these doctrines, (though bound to teach them,) and be filled with terrible apprehensions of divine wrath for teaching them, and must also feel they render them ridiculous in the eyes of all sensible men, and therefore, in their hearts must despise and hate them, so would they be done with them if they well could. But what are they to do? They were educated for this ministry when not aware of its fatal doctrines; and should they now enlighten and disabuse the people, as we want them to do, and give up their evil doctrines, what door is open to them to meet their wants? Should they not be at once cast on the world? There is then a difficulty, a great bar in the way indeed. Mr. O'Connell did not, doubtless, see this when he so ardently, and so laudably proposed the denunciation of these abominable Notes, and murderous doctrines. He might as well have proposed to annihilate the papacy altogether, and cast its priests helpless, when deprived of them, on the world. Very probably he has discovered this difficulty since, and therefore is silent on this head. The plan, however, which I have, a few years back, taken the liberty of suggesting to the Government, through some of its Members, That, of appointing a fit provision for them, so as to be *precluded* requiring any thing off the people, might meet this exigency. But some demured at paying them, on the ground of its being the sin "of doing evil, that good might come." Nay, the contrary is the truth. When a Doctor is paid, on consenting not to take any other payment for his medicines, which he knows are evil, it cools, if not quenches his zeal for selling them, and opens a way for the escape of many lives. I am, Sir, your's truly,

GIDEON OUSELEY.

LETTER III.

—○○○○○○—

February, 24, 1825.

SIR,

I shall now, briefly however, redeem my pledge with regard to the Tract, signed "W. J. Battersby." Did he but know what is now to come, he would I think, if he regard himself, have kept his name out of the way. By four arguments, in my letters to Dr. Doyle, I proved that an Ecclesiastic, not W. J. B., was the Author of the pretended "Refutation of Mr. Ouseley, the Rev. W. Bushe, and the Bible Societies." The two first, are not attempted to be denied, the third, is allowed; the fourth, is, That no Layman, i. e. no ignorant Layman, would be permitted by that Church to be either an interpreter of Scripture, or her defender. To meet this last, a long string of laymen,—Henry VIII. Sir T. Moore, Mr. Dryden, &c. is adduced as approved of by the Church, for her defenders. But were they so wholly ignorant as not to know a *Latin Noun* from a verb, or adverb? If not, he must give up his argument: and all the proofs must stand. Nay, but this Writer, after all, in effect owns this; for in, p. 9, of this last Tract, he is made to say, "I have however written nothing that I did not submit to the judgment of those whom Christ commanded me to hear even as himself"—(What? whether they teach truth or falsehood, are they indeed to be heard?) Hence the production is of course the Priests', and therefore I shall touch it and open up its mighty quibbles.

The substance of my Letters to Mr. Branagan, (which should if possible have been answered, in the "Refutation,") I stated in the following compressed form, in subsequent Letters to Dr. Doyle, that either an answer might thus be drawn forth, or that Clergy be led to abandon doctrines they found untenable, and at length disabuse their people; that thus good will and peace might follow:

"The Council of Trent being demonstrated self-contradictory, is impossible to be true: the Papal Church—the Hierarchy, are, and for several ages past, have been in precisely the same predicament; the chief doctrines of that Church are not of Christ, (but self-contradictory, and therefore false) and hence, they cannot in truth be supported by men or angels; that Church cannot therefore be christian, nor, in truth, Catholic, (but is conclusively anti-catholic or anti-christian.) By her doctrines and Clergy, the people have been

debased and seduced from Christ and his Gospel, and rendered the unsuspecting dupes of their Pastors. Of this fatal deception and seduction is Ribbonism, with its complicated mischiefs, not only to Protestants and the State, but to themselves, (the Ribbon-men,) and their poor families, (and others, too) the dire fruit. The R. Catholic Clergy could, if they would, with the utmost facility, and without the least injury to anybody, terminate all these frightful evils, restore permanent tranquillity to our long distracted country, with mutual amity among all classes, (for, if I have been setting any family by the ears, by telling a certain lie, whether in jest or earnest; when I unsay it, all shall be peace again.) And then full emancipation, which otherwise, while Protestants are in their senses, can never be, shall be the instant result. But when this Clergy, can, in the hand of God, effect all this good to their people and the State, and prevent all these untold evils, for time and eternity, by the easy method of teaching Christ's doctrines in the place of papal fabrications, if they neglect or refuse to do so, it must follow, that the whole blame of all the evil that doth or may ensue, and the odium must be theirs."

This, Sir, was clear and home; yet to these charges I could obtain no direct reply, but evasions and quibbles only, put forth to divert attention, and puzzle. To what end, however, is such conduct? For, if these I state, be facts that cannot be disproved, the Church so corrupted cannot be of God; and then all or every thing that may be said, *ad infinitum*, is of no avail. It is no more than a wicked playing with words, to try to evade detection, or hide deformity. And hence, all that the writer says about "the pure spouse of Christ—the Church of Christ—the pillar of truth," and the like, as it can have no reference to his Church, replete as she is with false doctrines can have no other object but to deceive men with empty sounds and a jingle of fallacious words.

With other things, I stated to Dr. Doyle, "That as he grants, that to give *divine adoration* to any creature whatever, even to the highest angel in heaven, would be as certain idolatry, and as damnable, as if one should adore satan; then, if a man should suffer any death sooner than adore the devil, or any other creature; and as the wafer is not Christ, but a creature, which no Apostle ever *adored*, nor was so commanded of the Lord, as the Council of Trent [sess. xiii. c. 5.] confesses; he, Dr. Doyle, must therefore grant with me, that no man in his senses should prostrate himself before the wafer and adore it, but should rather suffer any death sooner than be compelled to do so. And if he must confess the wafer or sacrament was not so adored until the year 1216, by the

order of the Pope—Honorius; how then can clergy or people adore the Host or wafer without idolatry, and peril of perdition? Has not the Council of Trent, therefore, by swearing her clergy for ever, to the divine adoration of the wafer, thus, bound them by oath to commit diabolical idolatry all their days, and secure their own eternal ruin?" Did the Laity but see this; I ask could man or angel get them to assist at mass to adore the host? Certainly not.

And with regard to "ordination and divine mission," said [p. 37.] "As it is granted, God has never sent any man to preach false doctrines; when then it is demonstrated that these doctrines of the papacy—proper Sacrifice of the Mass, Adoration of the Host, Purgatory and many such, are flatly opposed to the Gospel, and therefore false doctrines, whence have the teachers of them their ordination or mission? When not from God, from what source, then, are they? We shall give these doctors ages to solve the difficulty!" Till then, their boastings on the one hand, and tauntings of those who teach the Gospel really, on the other; must render them extremely ridiculous.

No reply to all this, none at all, Sir! I now come to his childish, nay shameful quibbles. The sum of five of his chapters is, "Did Christ by saying, Go and preach the Gospel to every creature, mean, that the Apostles should give every man a Bible, while yet the Bible had not been written? or was it indiscriminately distributed in the primitive times?" In answer to these curious questions; When the Gospel doctrine and that of the Bible are the same; then, when the Gospel was taught all who would hear it, orally, by men infallibly inspired; and afterwards by their infallible writings, indiscriminately too; it follows, that both hearers and readers had equally, and indiscriminately, the full benefit and enjoyment of the infallible doctrine of God and therefore of the Bible. And this amounted to the same as if the Bible had then been given to all indiscriminately. This general use of the Bible, then, is proved by Dr. Doyle himself, in letters to Lord Wellesley, p. 56; and also in my letters to the Doctor, largely. To his 6th chapter I reply, As all men are now fallible, so can nothing be safely trusted but the infallible Scriptures only; and if every one was allowed to use his own judgment in hearing Christ's words when he spoke them, then must all men for ever have the same privilege

in reading them. To the 7th,—The doctrine of both Testaments, Protestant and Rhemish, being proved the same, (we challenge the disproof,) a strife, then, about words, is the work of impious cavillers only. Whether stated 'Catholic, and Roman [or anti] catholic, to be opposites, I speak truly, awfully so! As to the charge of falsehoods, I challenge the instance.

But his grand argument or sophism so much relied on he must now have the mortification to see spoiled, as in the present moment. It is this, "He, [Mr. Ouseley] says, 'The Papal Church, &c. for several ages has been so contradictory; that by her many doctrines are taught, Masses, Purgatory, &c. which Christ and his Apostles never taught.'" To all this I give a general and conclusive reply, that until he is able to shew the *precise time* when these doctrines crept in subsequent to the Apostles, his assertion is without proof."

Here, Sir, is this grand, general and conclusive reply *Parturiunt montes et nascitur ridiculus mus*,—"The mountains travail, and out comes a weakly mouse."

So then, the "tares sown by the enemy at night" were, by this logic, "no tares." This sort of jesuitic plea would do well for coiners, forgers, thieves, &c. could it but satisfy the magistrate; "If you can't tell the moment when we stole these things, &c. your assertion is without proof!!! Just so, the *onus probandi*, lies on a man who has *doctrines* opposed to Christ and his Gospel, find them, when, or where they may. Let him only read my "Old Christianity," and other Tracts, or even the small one, to convince him; and there he can see, if he will see, even this precise time, in several instances.

Thus, Sir, have I pulled in pieces these quibbles and sophistries by which these writers would prop up their tottering fabric; for such, truth is too powerful. Let us but see the manly arguments of piety and truth, and we shall revere them; for such a cause, however, this never can be found: no, never! If arguments that cannot be resisted, proving that a Church is polluted with false doctrines only serve to convince a man, that such "Church is divine," as this writer says of himself, [p. 4.] What then can be thought, but that either insanity or desperation has seized on him and paralyzed his powers? Truly yours,

GIDEON OUSELEY.

☞ The first Letter appeared in the IRISH TIMES

SECOND EDITION.

TO

LORD LIVERPOOL,

ON THE SOLE CAUSE OF

Roman Catholic Disabilities,

VIZ.

DR. DOYLE'S CENTRE OF UNITY.

Dublin, April 26th, 1825.

MY LORD,

For many years past has the good, both temporal and eternal, of my Roman Catholic fellow-subjects been laid on my mind; and the result of all my reading, study, and long observation on the subject, I am constrained to say, is, a full conviction, that their clergy, their bishops especially, however sedulous to forward their claims, (and however willing the government may be, on rational principles to grant them,) are the sole hindrance of their wishes; and at the same time, by their most provoking, unwarrantable, and wholly untenable assumptions and pretensions, necessarily injure themselves, and shut out their people from these privileges they pant after. And if this my firm conviction needed any thing to strengthen it, the late evidence of Drs. Curtis, Doyle, Murray, &c. before the Committee in London, has most fully supplied it. This fact, which I shall now make manifest, should be earnestly pondered; and to prevent all future disappointments, the cause be instantly removed.

The assumption of these bishops on the one hand, is, That to their Hierarchy or Church solely belongs the divine centre of unity; that in the person of St. Peter the Pope has been appointed by our Lord Jesus Christ as his Vicar, supreme head of the whole Church, and the sole fountain of divine mission and spiritual jurisdiction; and on the other, that the ordination of all

Protestant clergy is doubtful; and their spiritual jurisdiction and mission, being separated from the centre of unity, totally inadmissible, necessarily so; else they must reject this divine centre.

This is briefly the sum of all their evidence on this very important point, and is fully in agreement with their creed, to which they are bound by oath, "That without this faith none can be saved." Dr. Milner ("End of Controversy," on his Apostolical Tree) hath the same sentiments, saying, "That in the Established Church or other Societies of Protestants, there is not, nor can be, any apostolical succession of ministry; and of course that the *whole work of the INTRUSIVE CHURCH, their preachings, sacraments, prayers, is invalid, profane—a perpetual imposition, and must be without hope of divine acceptance at the bar of mercy.*"

Roman Catholics believe, with their pope and clergy, that all this is true, or they do not believe it. If not, why adhere to them? If they do, shall it not follow that they must view all protestant clergy with feelings of the deepest horror, as so many usurpers and impostors, pernicious to mankind by their evil services, and hateful to God; and therefore that it must assuredly be a *good and divine work* to remove them as soon as possible, annihilate all their institutions, and of course reform, nay overthrow the constitution that upholds and fosters such dreadful imposture and heresy? Clearly so.—What, then, have the Protestant clergy, their people, and the State to expect from a church and people who thus believe of them, should they ever get power? But if all these assumptions and allegations can be proved false in the extreme, as they presently shall, with what feelings of honest indignation must Protestants, on the one hand, who see themselves so villified and held up to execration, and the Roman Catholic laity, on the other, who have been so abused, misled, and, because of these false and provoking principles taught them, so long kept back from their claims (and they will confess most justly kept back) behold this clergy, who put forth such appalling doctrines, and thus

have caused such enmity, confusion, and distraction in this nation, nay, in the world?

And that the Roman Catholic laity will thus feel, whenever God shall open their eyes to behold the truth of the case, as it really is, may be expected from the indignation Mr. O'Connell and the Catholic Board felt on even a *partial* view of the subject, from seeing the Rhemish notes, having, as he said, "*doctrines, murderous, abominable and damnable*; doctrines teaching the murder of Protestants, and which should therefore be denounced by every Catholic in this country; and that such denunciation so prepared, both explicit and authentic, should be sent to both Houses of Parliament, to every dignitary of the established Church, to the Synod of Scotland," &c. In this the whole Board, (on December 4th, 1817,) that is, all the laity, it appears, concurred; but the clergy not doing so, it dropped to the ground. Had this been done all had been well.

Behold a short specimen of these Notes in Dr. Troy's Bible in 1816, and sanctioned by the present Dr. Murray and all the clergy of Ireland generally. Note on Gal. i. 8. Rev. xi. 6.— "Christians, bishops especially, should have great zeal towards all Protestants and their doctrines, and hate them even as God hateth them, and be thus zealous against all false prophets and *heretics*, of what sort soever, after the example of holy Elias, who in zeal killed 450 false prophets."!!! On Luke ix. 55— "The fact of Elias was not reprehended; neither is the church nor christian princes blamed for putting heretics to death." On John x. 1. Heb. v. 1. "All Protestant clergy are thieves, and ministers of the devil, and leaders in a damnable revolt and rebellion against the priests of God's church," &c. &c.!!! See my late tract on the peace of Ireland, p. 18.

Horrible, my Lord, as this is to every one not callous, to what less does the above assumption of Dr. Doyle and his brethren amount? Now when the Roman Catholic clergy look thus on Protestants, and that their people are thus taught to view Protestantism, who can wonder that they, the clergy, are anxious above all things to have them admitted into the senate, to try

to do what they must so much desire, even to eradicate this *vile imposture*, nor leave a trace behind? Dark, indeed, must that man be who can deem it fit to admit persons so taught (and the more conscientious they are while ignorant, the more dangerous) to legislate for Protestants.

But we shall take leave to turn the tables at once. We shall prove that in these papal assumptions, so horrifying and provoking to Protestants, and so injurious to the claims and best interests of Roman Catholics themselves, as they evidently are, there is no truth whatever, but the very reverse of it. This cannot offend.

That God cannot lie; that he never appointed a mutable or fallacious centre of unity; that he never authorized any man to preach falsehood; nor day and night to be the same, are axioms which none can deny. Before these plain propositions error cannot maintain itself.

1st.—The Pope and his Clergy, my Lord, are *on oath*, That the Gospel is *divine*, that should an angel or Apostle, even St. Peter, come from heaven and teach any doctrine (*preterquam*,) beside, or opposed to it, he would be accursed of God, and a false apostle, Gal. i. 8. Now if such *accursed apostle* could be no divine centre of unity, as they on *oath* believe, the same must they of course believe of the pope, who is a mutable mortal, and a teacher of many doctrines opposed to the Gospel; and hence this, their sacerdotal oath, must necessarily compel them to believe, that no pope for ever can be the *divine, immutable, centre of unity*, and consequently, that the *divine* and immutable Gospel is the true and *divine centre* of unity. Dr. Doyle's assumption, then, "That the pope is the sole divine centre of unity," he must see, necessarily involves him and his brethren in most tremendous consequences, even in the guilt of palpable self-contradiction on oath! This, as it destroys salvation, is truly startling!

Since this frightful assumption, this wretched centre of unity, this sorest, heaviest curse to Ireland, thus

insults reason, wounds conscience, blasphemes God, subverts every principle of truth and piety, and unavoidably entangles this clergy in the disgrace and guilt of false swearing, and must lead to despair and eternal ruin; for the truth of all which, I appeal to the breast of Dr. Doyle himself, and to every sensible man, Ought not they, (the clergy) if they at all regard their own and their people's happiness and salvation, abandon it, as the centre of discord, and ruin with its whole train of evils and false doctrines, at once and for ever, and embrace what they own is *divine*,—the Gospel of Christ, man's best guide, and the safe and only divine centre of unity, peace, and love? But this if they will not do, the people surely should, and thus end their own miseries.

2nd—This fallacious centre, and greatest curse of man, being thus unmasked, and the Gospel established as the only *divine visible centre* of christian unity; that clergy who cleave to this gospel, as do all true protestant's clergy and people, hold the *real divine* centre of unity, and therefore must be true servants of Christ. But they who hold doctrines opposed to it, as, we shall here prove the pope and his clergy do, depart from the centre of unity, and disfranchise themselves. For they are sworn to teach "Supremacy, Sacrifice of the Mass, Adoration of the Host, Purgatory, Indulgences," and many such doctrines not in the Gospel, but quite opposed to it, (as is stated in my "Old Christianity") As God never gave any one, authority, jurisdiction or mission to preach such evil doctrines, whence then have the pope and his clergy authority or mission for so doing? If not from Christ, and that St. Peter taught none of these doctrines, it is clear, then, the pope cannot be Christ's vicar, nor St. Peter's successor. Hence his diadem of supremacy, &c. at the touch of truth, vanishes into air!! Thus, as in a trice, are the tables turned on the pontiff and his clergy! Let us see if they or any of them, can get out. And ought not all sensible Romanists now see, how deeply error has injured them?

3d—Since, however, this claim of supremacy rests on Christ's words,— "*Thou art Peter.*" &c. Mat. xvi. 18, we shall be permitted to examine it.

That the assumption involves blasphemy, and that no Priest alive can believe it, we shall prove. Were it prophesied, There shall be no earthquake, nor rain for one year, and yet that rain or an earthquake occur for one day or hour only in that year, all would own the prophet was false. When Peter was cursing and swearing falsely, and denying Christ, (Matt. xxvi. 74,) Satan, or the gates of hell prevailed then against Peter. Now, if Peter was the *rock* meant by Christ, the prophecy was false: to say which would be blasphemy. Peter, then, was not the rock; but his confession, that "Christ is the Son of God," was the rock, a rock never prevailed against. So saith St. Augustine, (ser. 13. *de verbis Dom.*) "Thou art Peter, and on this rock thou *hast confessed*, saying, '*Thou art Christ the Son of the living God,*' that is, on myself, I will build my Church." But as no Priest on earth will say, Christ was a false prophet, nor would be thought guilty of blasphemy; so, can no Pope or Priest alive believe, Peter was the rock Christ meant! Yet are this Hierarchy sworn to believe and teach, That Peter was the rock Christ intended, that is, sworn to believe what they cannot believe, or say, without blasphemy! This conclusion being immoveable, the assumption of divine supremacy, &c. is for ever annihilated.

Again, St. John, the beloved, the survivor of the Apostles, in Asia, could not be subject to the Bishop of Rome, his inferior. Hence, St. John was then the only *supreme head*, if any such existed; and consequently, in Rome was then, or since, no supreme head, vicar of Christ, nor successor of Peter. The claim therefore, is totally false and a deception on credulity.

I am your Lordship's faithful Servant,
GIDEON OUSELEY.

LETTER II.

MY LORD,

Dublin, April 28th, 1825.

Having proved their centre of unity a fallacy; that the chief doctrines of the Pope and his Clergy are opposed to Christ and his Gospel, and also to their own oath, "That the Gospel is divine truth," we shall now demonstrate.—All this clergy confess on oath, that the death of Christ on *the day* of Friday, was the one, only, and proper sacrifice for sin that has ever been. Now if no man can believe that day is night, or that Friday is Thursday; then, can no pope, bishop or priest, on earth believe, that on the *night* of Thursday, when our Lord gave his disciples the Eucharist, there was any real death of Christ, or true and proper sacrifice for sin; nor therefore, that any such was in that sacrament: nor of course in any other sacrament for ever; nor, consequently that there was any transubstantiation of bread into Christ's body. Hence, can no pope or priest believe that in their mass, there is, or ever was a true and proper sacrifice for sin; yet they all are sworn on the Gospels, "That in the mass there is a true, proper, and propitiatory sacrifice for the living and the dead." If this doctrine be not flatly opposed to the Gospel, and sworn a self-contradiction, let them deny if they are able.

As all this Clergy are bound to believe, there was no death of Christ on that Thursday night, nor of course, any change of the bread into his slain body, nor that his Apostles adored the sacrament; so, can no pope, or priest on earth believe the wafer is other than bread, a creature, or that to divinely adore it, is not idolatry, and therefore, perdition. But the

• Con. Trid. Sess. 25. Decr. de Purg.

pope and his clergy are sworn "to divinely adore the host or wafer, and to teach their people so to do." Conc. Trid. Sess. xiii. c. 5. Hence, if they are not sworn to teach and practice gross idolatry all their days, and to destroy themselves and their people, let them judge. To state this can be no offence.

This clergy are sworn "to teach there is a Purgatory, and that souls there detained are relieved by Masses, &c." But they will grant that Christ's pardon, being perfect, needs no addition, nor can vary from itself; and that angels carried pardoned Lazarus, and the pardoned thief at death, not to purgatory, but to paradise,—their own kingdom, Luke xvi. 22. xxiii. 46. Now Christ being no respecter of persons, they must grant all persons pardoned by him are at death thus carried instantly to paradise. Hence, can none of this clergy possibly believe there is any purgatory in which souls really pardoned of God are detained. Yet, they are sworn to believe and teach, that souls in a state of grace may be detained in the flames of purgatory, and that offerings, &c. can release them. So, they are sworn to teach what they can't believe!!! And they must as men of information, be aware, that St. Augustine, St. Patrick, Gabriel Biel, with Cardinals Fisher and Cajetan, &c. as I have lately published, declare, "There is no authority for purgatory."

As every man has sinned and must be pardoned of God, or remain condemned and perish, so do this clergy believe that Christ's pardon to the penitent dying thief, took him that day to paradise, and that every pardon that varies from this, is, necessarily, a *false pardon*. But they affirm that the pardon they give their penitents by absolution, or Mass, or Indulgence, or Extreme Unction, is the same as that of Christ. Now, no priest living believes a tittle of this! no, not a word! For, when even the Pope himself dies, they all proceed

to say ever so many Masses for him to get him out of the flames of Purgatory; such being never offered but for souls said to be there detained. Hence, can no priest on earth believe that the Pope, or any other for whom they offer Masses, goes to Paradise; or that in any of these pardons by absolutions, Indulgences, &c. given by Popes or priests, seeing they vary from, nor have the same effect of Christ's pardon, there is a tittle of truth, or that they are other than false pardons. How alarming! Hence, must all their confessions, penances &c. be, of course, a deception. But were these pardons true, all would go to Paradise, and none to Purgatory; then, no Masses being for the dead, no cash could thus be got. But if to Purgatory they go, and the Masses must be said to release them, then, it necessarily follows, the pardons were false!! Had Dr. Doyle only consulted Bishop Burnet on the thirty-nine Articles, he could see the belief of the Protestants, and his, on the absolution he mentioned are quite different.—He can see my “Old Christianity” p. 197.

That these strange doctrines my Lord, have not, by wit or sophistry, been made to appear only to be thus opposed to Christ, but that such is the fact really, has long since, even before the Council of Trent sat, been confessed by eminent divines of that church. The words of the Bishops at Benonia, to Pope Paul iii. are very striking—They are as follows:—

“The Scripture is it, above all others, that hath raised these whirlwinds with which we were almost carried away. And in truth, if any one will consider it diligently and *compare it with what is done in our Church, he will find them very contrary the one to the other, and our doctrines not only different from it, but repugnant to it.* That by all means, therefore, as little of the Gospel as may be, in the vulgar tongue especially, should be read to the people. That what is in the Mass ought to be sufficient, neither should it be permitted to any to read more; for while people were content with that, all things went well, but quite otherwise since more was commonly read.”—Tillotson's Sermons, &c. &c.

From these few specimens of Papal fabrications out of many, your Lordship can see, if any priest on earth, in his senses, can believe the doctrines he is sworn to teach; and how the people can so tamely receive them, is astonishing! Not however for the purpose of

irritating them or any child of man, have I now, and so frequently before, unmasked these doctrines; no, by no means, but with the utmost good will and for an entirely different end, for a noble purpose indeed: namely, to convince this people, Dr. Doyle and his brethren especially, that their doctrines are false, and impossible to be supported by men or angels; that their pompous, mischievous and provoking *assumptions* are empty as air: that on account of these *solely*, by which they would elevate their Pope and Church, above all others, however orthodox and godly, whom they would boldly exclude and proscribe as “heretics, impostors, and the greatest curse of God upon the earth; who therefore should be set aside by all christians,” (Dr. Doyle has such sentiments;) I say for these murderous and appalling assumptions and not at all on the ground of these other doctrines however absurd, are the R. Catholics resisted so much by the Legislature, who have no such apprehensions from the admission of, even, Socinians, Deists, and others, (how absurd soever,) because they have no such exclusive or sanguinary principles:

I have, my Lord, laid open these dire principles, &c. that this Clergy, being thus convinced, might now at length be constrained, for the honour of God, for their own sakes and their people’s good, to abandon tenets they found themselves totally unable with any success to maintain, and, as honest men should do, acknowledge this to their people, and teach them, that the Gospel alone should be obeyed, and that all who obey it must be one in Christ Jesus. This gracious conduct, if adopted, would quickly put an end to all discords and fill heaven and earth with rejoicings, and the whole land with amity and peace. All cause of further disabilities being thus removed, we could be no longer divided; and so would all Protestants with one consent open their arms, their hearts, and their gates to their brethren. What a pity that any Clergy should prevent so much good, and perpetuate, by such *monstrous principles* in behalf of doctrines they cannot believe, so much evil in the land and injury to their own people. I trust, your Lordship, then, will discern that not any illiberal feeling to my Roman Catholic fellow subjects, but the utmost good

will, and to open their way legitimately to their objects here, and their everlasting good hereafter has been my aim, in thus bringing truth to their view.

A faith opposed to Christ, my Lord, must be Antichristian and accursed, 3 John. 9.—Gal i. 8.—To call such “a good faith,” is to incur “the woe of putting darkness for light and evil for good,” and involves immediate blasphemy and infidelity.

But the Papal doctrines, or faith, your Lordship sees, is proved flatly opposed to Christ and his Gospel, and confessed such. How dark then, or how unjust to his conscience, his God, and his country, must the man be and how fearful his state, who could pronounce such a faith, “a good form of faith,” what no priest in his senses can think,—For if what is opposed to the Gospel be good, Christ was not a divine teacher, and the Gospel therefore must be an imposture.

Having this mass of corruption before you, my Lord, say, has Dr. Doyle nevertheless or his brethren, in all their late evidence ceded a single point of the whole? No, however novices may be gulled with soft words and artful explanations, they have not relinquished one jot. They know their ground. With great adroitness indeed, and the utmost tenacity, did they cling to and hold fast their divine centre, their Pope, as the only source of spiritual jurisdiction and mission, to the open exclusion of all Protestant Clergy as so many execrable impostors and revolvers, &c. This is the root of all the evil, and with which they well knew all the rest are as inseparably united, as are the branches to their proper tree. And thus they secured the entire untouched, and I may well say, unobserved too. Why, my Lord, was it not said to Doctor Doyle, explicitly, when he openly took such a position, Is it so Doctor, that you deem not Christ and his Gospel, but your Pope, and his creed that stands flatly opposed to that Gospel, the sole divine centre of unity and source of all spiritual jurisdiction and mission to the exclusion of the Protestant clergy who adhere to the Gospel as their centre, as so many execrable impostors, who therefore should be hated and rooted out of course when practicable? do you tell the people of England this? do you say to all our Protestant clergy

that they are impostors and therefore enemies of God and man, because they prefer the Gospel to your Pope? This single question decides all; this will put the champion to his wits-into a complete dilemma. Should he answer in the negative, namely, that the Pope is not this centre, or sole source of spiritual jurisdiction and mission, then would all irritation and opposition to him and his people cease, at once, But then the pope thus stripped of his supremacy would rage tremendously, Should he then answer in the affirmative, that not the Gospel, but the Pope, is indeed the only true centre, and that none separated from him, can possibly have any spiritual jurisdiction &c. and of course, that they can be no better than intruders, impostors &c. &c. I say should he answer thus, would not all the Protestants of our great empire indiscriminately, with all their clergy, be filled with indignation and alarm and rise up to a man against such fulsome, sanguinary, and blasphemous claims? Nay, would not every informed Roman Catholic be ashamed of such a doctrine, that designates men impostors, for simply preferring Christ to the Pope, and do so too? But the Doctor has answered in the affirmative, very unequivocally, as already noticed; and yet no alarm seems excited, because so done as not to be observed. Doubtless he laughed in his sleeve at protestant simplicity, to see them thus caught in the fowler's snare.—If this state of the case then, should not, to all Protestants, yes, to all, (for the same blow is at the whole) who have any intellect and information, be at this juncture most appalling, your Lordship can judge.—And to this Doctor, should be replied, Not for your purgatory, nor your transubstantiation, (for we shall not quarrel with you, should you please to believe an egg an elephant,) but for your monstrous, your fell centre of unity, must we ever resist you.—Nor could his own heart but acquiesce.

And yet, my Lord, with these facts. (facts that I defy the most acute logician or sophister to controvert) before him, does the Armagh member profess to be converted! Yes, converted without conviction! without a single position of the Doctor's strong holds abandoned. What a conversion! This crafty general has won his battle, without losing so much as a single ball! But the Doctor

has declared "that should even the Pope attempt to molest this kingdom or in any wise interfere with the king's authority or temporalities he would resist him, he would preach against him, &c." What? And this same Doctor Doyle, it cannot be forgotten, has openly declared, "that should a rebellion rage from Cape-Clear to Carrickfergus, no Catholic prelate would fulminate any excommunication to stop it!" So, he would not resist rebels at home, and yet he would resist the Pope! to be sure he would! Again, the Pope by his false doctrines and pretensions, opposes, nay, makes war on the King of kings, and misleads, corrupts, and ruins his blood-bought subjects: but does Dr. Doyle resist him? No, verily, but assists him with all his might. And yet the talented Mr. Brownlow and others are his converts!!!

In fine, my Lord, what I have heretofore said to Dr. Doyle, from the press, I now beg to repeat. Let him and his brethren only tell the people truth, and the great work shall be done as in a day. This will do what ages of stratagem, seas of blood, and heaps of gold could not accomplish. Let him tell them this; That the pope's supremacy is not of God; that his doctrines being opposed to the gospel, are false and must be discarded; that the gospel is it alone that can be relied on; that the doctrine of the protestant version is the same as the rhemish, and not heresy, which they may easily see by comparing them together; that it teacheth brotherly love, and honour to the king; and that rebellion therefore, or a purpose to hurt one's neighbour is no less than a renouncing of Christ and his religion and insuring damnation: that all these evils therefore must be quickly and penitently abandoned for ever, or otherwise no sacraments more can be given them, living or dying. This, easy as it is, would in the hand of God, do wonders. For as none of them would wilfully damn himself or renounce the religion of Christ, or hate his followers as such, or would knowingly receive, even from St. Peter himself, did he descend from heaven, a false religion; so, were the above facts only made known to them, so as to be truly convinced of them, they would, with tears in their eyes, renounce them at once, embrace the truth of the gospel and become a most excellent people; and then should

all protestant arms and hearts be opened to them, to be closed no more. This is truth: this is easy.

But when their clergy refuse this, and still keep them in the dark, and try every means to have them admitted into the Legislature, what, to any impartial observer, is the inference? What, my Lord, can it possibly be but this, That in this way they may succeed ultimately in destroying the Constitution in church and state, and exalting popery, which they are sworn to promote, on its ruins? And if the gentlemen belonging to them, will, after all that is said, continue to cooperate with their clergy, and persist in their degrading infatuation, to their own present and eternal injury, and that of the lower orders; when the gates are barred fast against them, as Mr. O'Connell himself owns, and as their own common sense must declare they should, whom then have they to blame? not protestants surely, but their clergy and their own fatuity in cleaving to such unwise, impious and horrifying principles.

Now had the Protestant clergy thus proscribed the Roman Catholic clergy, (for adhering to Christ and his Gospel, preferably to their Primate), as cut off from unity and spiritual jurisdiction, and therefore as "impostors, whose services were profane, a perpetual imposition," would the Legislature tamely suffer it? or is there a Protestant amongst us, but would with open mouth rise against such impious principles, and forsake their clergy, should they not renounce them? But Roman Catholics behold their clergy acting thus, towards the Protestant clergy; and for this, their money wasted, the nation distracted, their claims rejected, and themselves galled with constant disappointment, and yet they say not a word to them about it—they are mute as mice! How different from Protestants! In sum, the present seems to be a contest between light and darkness; i. e. whether Christ or the Pope should rule us. Should we and our clergy embrace the Pope and his creed; O! what rejoicings should we hear of! but if the Gospel, i. e. if Christ be adhered to preferably to the Pope, then are we cut off from unity as outcasts, impostors &c. Shame! shame! Where is reason, conscience, or common sense?

Most probably, your Lordship, will now reply to me, Did you not most earnestly recommend the State to make

provision for this clergy? how, then, is this consistent? I confess, my Lord, I did, and most conscientiously too; not however to reward them for teaching doctrines opposed to Christ and ruinous to their people, but rather to do themselves, and the people especially, good: first, by removing their weight off them, and thus relieve them; and secondly, to paralyze their fatal zeal for teaching doctrines they know to be evil; for when they find they are to get nothing by them and are otherwise supported, they will not be anxious to disseminate them; and of course, their influence or hostility to the gospel shall become neutralized; and thus might way be made for the people's escape and eternal welfare. I also conceived that after a while, finding themselves rendered comfortable by the State, they would cleave heartily to its best interests, and become incorporated with it; and as teaching absurdities and error must ever be painful to conscience, and render the teachers ridiculous; and that this would daily, with encreasing light, become stronger and stronger, and also unpalatable to their people, so they might at length begin to think with themselves, What have we now to do with the pope or with his doctrines, which render us ridiculous, or with any, but Christ, who shall judge us on that day—woe to us if we preach not the gospel, and woe doubly, nay infinite, if we persist in preaching error? Thus ultimately might they through mercy infinite, turn from man to God, with their whole heart, become preachers of righteousness themselves, and be a blessing indeed to their people. These, my Lord, were my contemplations and anticipations on this subject. I may be deceived: I confess I should gladly see a better way pointed out, for the people are destroyed.

Yet, my Lord, in regulating this provision, if ever it take place, I do not conceive it would be wise, or doing justice to this clergy themselves, circumstanced as they now are, (being bound by oath "*to defend to the utmost, increase and advance the rights, honours, privileges and authority of their lord the pope and his church,—nor join in any consultation, act, or treaty, in which any thing shall be plotted or done in any respect to the injury of the same. Heretics, schismatics, and rebels to our said lord the pope, I will to the utmost of my power, root out and destroy.*") I say, would it not be doing justice

to this clergy, to consult with them on this matter. Rather legislate, and resolve to hear of no more emancipation discussion, until they embrace such legislation. Their people rich and poor, will then be upon them, and necessity will justify them in accepting their provision, on terms, to the State, safe and rational.

I am, my Lord, your humble servant, G. OUSELEY.

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A BRIEF EXPLANATION
OF
ST. JOHN'S EIGHTH BEAST,
THAT WAS, AND IS NOT, AND YET IS;
AND
THE AWFUL ADORATION
OF
This Beast and his Image.

BY GIDEON OUSELEY,

Author of "Old Christianity," &c.

"Fear God and give glory to him, for the hour of his judgment is come." REV. xiv. 7.

"*Qui Christi non est, Antichristi est.*" HIER. Ep. 57.

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ADDRESS.

In the Apocalypse, the last blessed book given by God to man, for his instruction, in ch. i. 3. we read, "Blessed is he that readeth, and they who hear the words of this prophecy, and that keep these things which are written therein, for the time is at hand."

When our Lord thus speaks, and that the readers and hearers who keep these sayings are pronounced, "blessed," it should awaken instant and intense desire in every one who cares for his soul, and reveres his judge and loves him, to snatch up this holy book, and search out its sacred contents.

We are herein warned by the lips of truth, concerning a frightful corruption of the faith, divinely revealed for our eternal salvation, which was soon about to take place, especially under a being termed "the 8th beast, come up from the bottomless pit," of whom Signior Pastorini, in his "History of the Church, (p. 117, 314, &c.) thus writes, "*The 8th beast of the Apocalypse means an idolatrous sovereign, the Man of Sin, sitting in the temple of God, in his great city, Babylon, i. e. Rome, the daughter of Babylon, the great revolter from the faith, the bloody Antichrist, the most cruel of all idolatrous princes, that would pour out the blood of the saints like water.*"—"This Antichrist will be the last of the seven heads of the beast." P. 296.—"He will put on the mask of dissimulation, and will be, saith St. Gregory the Great, the chief of all hypocrites. That seducer will pretend to sanctity, that he may draw others into iniquity." p. 260.—St. Jerom says, "Satan will possess Antichrist." p. 314.—"Babylon the great is fallen, idolatrous Rome is fallen, the angel struck her, and she is fallen—that capital of the world is fallen—she hath provoked the Almighty by her idolatry, for all nations hath drunk of the wine of the wrath of her fornication; she hath glutted herself with the blood of the servants of God, and now the hand of God has struck her." P. 126.

With Doctor Walmsley, i. e. Pastorini's description of this eighth beast, the Man of Sin, and of his great city, much as he is devoted to his cause, I find I can have no difference, except when he differs from, i. e. contradicts himself, especially with regard to the time of the appearance of this eighth head, and the fall of Babylon.

As to this term, *Beast*, *ἄνθρωπος*, so often used by St. John, all informed men understand it to signify a cruel, idolatrous king, or kingdom; and so saith the prophet Daniel, vii. 3-23. "*Four great beasts came up from the sea; these beasts, which are four, are four kings, which shall arise out of the earth;—the fourth beast will be the fourth kingdom.*"

In this Tract, the subjects I am led chiefly to pay attention to, that men may stand aloof from them, are two sorts of *idoldtry*: the one of Pagan extraction, the other peculiar to the eighth head, the Son of death, and both jointly form the *adoration* of the beast and his image, so fearfully threatened by God. Whoever will consult my "*Old Christianity against Novelty*," the last part particularly, for the doctrines and characters of this "*Revolter*," and compare it with the Apocalypse, can see these matters more fully; also, my Letters to Lord Liverpool, to Dr. Doyle, and to Rev. Mr. Branagan, may cast light on it.

A BRIEF EXPLANATION

OF

ST. JOHN'S EIGHTH BEAST, &c.



“And I looked, and behold a Lamb stood on mount Sion, and with him an hundred forty four thousand, having his name and the name of his Father written in their foreheads, and in their mouth was found no lie; &c.

“And I saw another Angel flying through the midst of heaven having the eternal Gospel to evangelize (preach) unto them that sit upon the earth, and upon every nation, and tribe, and tongue, and people: saying with a loud voice, Fear our Lord, and give him honour; because the hour of his judgment is come; and adore ye him that made heaven, and earth, the sea, and all things that are in them, and the fountains of waters.

“And another Angel followed, saying, Babylon is fallen, fallen, that great city, which of the wine of the wrath of her fornication made all nations drink.

“And the third Angel followed them, saying with a loud voice, IF ANY MAN ADORE THE BEAST AND HIS IMAGE, AND RECEIVE THE CHARACTER IN HIS FOREHEAD, OR IN HIS HAND, HE ALSO SHALL DRINK OF THE WINE OF THE WRATH OF GOD, which is mingled with pure wine in *the Cup of his wrath*. and HE SHALL BE TORMENTED WITH FIRE AND BRIMSTONE IN THE SIGHT OF THE HOLY ANGELS, AND IN THE SIGHT OF THE LAMB.

“AND THE SMOKE OF THEIR TORMENT SHALL ASCEND FOR EVER AND EVER: neither have they rest day and night which have adored the beast and his image; and if any man take the character of his name.

“Here is the patience of the saints which keep the commandments of God and the faith of Jesus.” Apocalypse xiv. 12. *Rhemish,*

Than this, what more tremendous portion of Gods' Sacred Word, and to every thinking mind more dreadful, can possibly be contemplated? While we behold the true worshippers of Christ “as having his name and that of his Father written on their foreheads,” (that is, they with open face honour and adore the Almighty and him only, keeping his commandments and the faith

or Gospel of Jesus Christ, in the face of all oppositions and dangers, and not any commandments of men) we must also notice *one crime* especially marked, as of superlative aggravation and wickedness, namely, "the adoration of the beast and his image," with his worshippers, and his "character in their foreheads or in their hands," (that is, they obey his doctrines and adore his image with boldness, openly, or secretly practice it,) and observe with deep attention their fearful doom, "They shall be tormented in the sight of the angels and in the sight of the Lamb in the lake of fire for ever and ever."— This false adoration, then, this so fearful idolatry, thus marked, and thus threatened by the God of heaven, calls aloud for the most serious and careful examination possible.

Ever since the fall of man, while God so loved the world (of lapsed mortals) that he sent his only-begotten Son into the world, not to condemn but save the world, by the death of his Son, and by his holy doctrine and Holy Spirit, thus to raise and purify man, and make him meet to be a partaker of the eternal inheritance with angels and saints in light; I say, while Infinite Benevolence thus provided a *sure remedy* for man to save him, it has been the constant business of the evil one, who first corrupted human nature, to keep men in that corruption and sin; and therefore, to draw them off from the *divine cure* provided and exhibited in the Gospel, to diabolical *idolatry* in some shape or other, and to abominable doctrines and wickedness, thus to ruin him eternally. And hence the constant struggle between light and darkness, truth and error, the Gospel and the corrupt inventions of men, the pure worship of God and idolatry, to this very hour.

In every clime and nation, and in every age of the world, it has ever been the judgment of the best and most intelligent persons, that the pure worship of the true and ever-living God is man's highest interest and honour, his "*one thing needful*;" and that as all idolatry or false worship stands unavoidably connected with entirely opposite results, it should therefore be every sensible man's first concern, carefully to discriminate between these opposites, and as vigilantly guard against

the one, as it is his duty and interest, with all diligence to cleave to the other for ever ;—still keeping in mind, that as God hath reserved and promised the highest rewards to the one, so has he prepared for the other the most terrible punishments, which he will in due time most assuredly in either case perform.

In examining this most important of subjects, *adoration*, we find, that it is either divine, or civil only. The *civil*, is that worship or respect which is due to exalted creatures, such as kings, magistrates, pastors, parents, or angels, Rom. xiii. 1-7. 1 Peter ii. 3, &c. The divine, or religious adoration, is that which is due solely to Jehovah,—the Father, Son, and Holy Ghost. This is taught by our Lord, Luke iv. 8. John iv. 24, &c. “Thou shalt adore the Lord thy God, and him only shalt thou serve.”—“God is a spirit, and they who *adore* him, must *adore* him in spirit and in truth”—“*Adore* ye him that made the heaven, and the earth, the sea, and the fountains of waters.” Thus far are all true worshippers of God agreed; and farther, that to give divine or religious adoration to *any creature*, however exalted, is stupid and damnable idolatry. For to honour any creature, even Gabriel, with *religious* or divine adoration, is to make such creature an idol, and to become guilty of as certain idolatry, as if Satan had been worshipped, because he is the father of all such. And hence, the worship given to the works of men’s hands, to wit, idols of gold, of silver, of brass, stone, or wood, is in scripture called “the worship of devils.” Rev. ix. 20.

Two sorts of idolatry especially, marked out, and forbidden in God’s Word on pain of eternal wrath, are, first, that peculiar to the pagans, and with which the Jews also before they had been chastised by their 70 years captivity had corrupted themselves, namely, the worship of images, to put them in mind of those represented by them; and 2dly, “the adoration of the beast and his image,” which, united to the former, is predicted to arise among christians, and be practiced in the days of the Man of sin—the revolter from the faith, who, sitting in the temple of God, as a god, would cause it to spread over the nations and corrupt them. This first sort, against which the denunciations of the second command-

ment and of other parts of Holy Writ, have been particularly levelled, was it which the heathen Roman emperors and their clergy through the empire, practiced and caused to be used; and for not complying with which idolatry, most cruel persecutions raged in Rome and all her dominions against the first christians: as saith Dr. Walmsly—Pastorini, and also other Roman Catholic and Protestant writers.

“ We have,” saith this Doctor, “ seen the account of the ten dreadful persecutions which swept away infinite numbers of christians, and all these were the work of the Roman emperors and their substitutes in the provinces. St John saw ‘ a woman drunk with the blood of the saints, and of the martyrs of Jesus’—‘ This harlot sat upon many waters,’ that is, as saith the angel to him, on many kingdoms, states and countries, over which she ruled; and ‘ she sitteth on seven mountains,’ which is to say clearly, ‘ the seven mountains or hills on which ancient Rome was built,’ this same woman is further said to carry on her forehead this inscription: ‘ A mystery; Babylon the great, the mother of the fornications and abominations of the earth.’ She appears dressed ‘ in purple, and scarlet, and gilt with gold and precious stones and pearls.’ The imperial lady is thus decked out, in riches and pride, and purple, the usual robe of the Roman emperors, and scarlet, shewing her stained with the ‘ blood of the martyrs,’ Apoc. xvii. But who is this inhuman woman, this impious Jezebel, this cruel persecutrix that has drenched herself with so much christian blood which she has spilt, that she appears drunk with it? who is she but, (as tells the angel) that great city that hath kingdom over the kings of the earth, idolatrous persecuting Rome, Babylon the great, the daughter of ancient Babylon? This woman being the image of the city of Rome, the beast on which she sits very naturally represents the Roman empire. And as the woman was styled the mother of fornications, &c. consequently Rome was the seat and centre of *idolatry*; and in like manner by the beast is the Roman empire represented, as the empire of *idolatry*;—The colour of the beast is scarlet, an emblem of his sanguinary disposition, and is full of blasphemous names, as those of the

heathen Roman gods, the greatest indignity that can be offered to the majesty of the 'Supreme Being.' Pastorini, 5th edit. Dublin, p. 114. 117.

Thus has this learned Doctor stated, and well stated, the heathen idolatry of the Roman beast, or of the Roman empire, and of the great city of Rome, that like to a harlot, glutted with christian blood, and having a cup filled with adulteries, or false and idolatrous doctrines, which she poured forth to the nations—she corrupted them. Also that this Rome, is Babylon the great. He too tells us in the same place, "that this great harlot, with whom the kings of the earth committed fornication, and the inhabitants of the same were made drunk with the wine of her whoredom, even the delusions of idolatry, with which herself had been intoxicated, was elevated to such an unparalleled degree of power and grandeur, as raised her to such a height of admiration in the eyes of all nations, that they viewed her with the utmost deference and respect, and readily embraced whatever superstition she herself followed or recommended. She had moreover the disposal of kingdoms, governments, riches and dignities; what wonder, then, if with such charms she debauched the kings and people of the earth?"

Pastorini in p. 118, 119, farther informs us with regard to the *Seven Heads* of the Roman Idolatrous Empire,—“The Angel who promised St. John (v. 7.) to explain the mystery both of the woman and the beast, tells him, ‘The Beast which thou sawest, was, and is not, and shall come up out of the bottomless pit, and go into destruction. The seven heads are seven mountains upon which the woman sitteth; and they are seven kings: five are fallen, one is, and the other is not yet come; and when he is come, he must remain a short time. And the beast which was, and is not, the same also is the eighth, and is of the seven, and goeth into destruction.’

“Behold a very mysterious explication of a mystery,” saith the Doctor. “The beast, or the Roman idolatrous Empire *was*, that is, existed for a term of time, then *is not*, or exists not as the empire of idolatry, but is become a Christian Empire, Constantine the Great,

having expelled idolatry and established Christianity in its place. But it is added,—‘The beast shall come up out of the bottomless pit, and go into destruction,’ that is, the Roman idolatrous Empire will rise up again under Antichrist from the bottomless pit: and Satan will (before the end of the world) revive idolatry chiefly by means of that wicked man, Antichrist, who will become master of the antient Roman dominions. And the inhabitants of the earth shall wonder, seeing the beast that was, and is not, and yet is; that is, the world will be struck with amazement at seeing the *idolatrous* Roman Empire re-appear, which had so long been destroyed. But the reign of Antichrist will soon go into destruction, as it will continue but three years and a half. The seven heads of the beast are seven mountains on which the city or woman sitteth,—But besides this, the seven heads are seven kings or Roman Emperors, chief supporters of idolatry and persecutors of the Christian Religion; Five of them are fallen and gone, namely, Nero, Domitian, Severus, Decius, Valerian, one is, the sixth or last of that period, viz. Dioclesian: the other is not yet come, the seventh Roman Emperor, Antichrist, who will come only in the latter days, and continue but a short time, three years and a half.”

Thus we behold from Pastorini, what I have long believed,—That the long reign of Roman Idolatry, (I say, under the five heads, that were fallen before St. John’s time,) was broken up, or that the Roman beast was wounded to death, in his sixth head, by a new thing, a Christian Roman Government, under Constantine, and that after the dismemberment of the Roman Empire, the deadly wound of the beast, given to idolatry, was healed, or would be healed by the Man of sin, the wicked Antichrist, who would again revive it and spread it through the former Roman Empire. But with regard to the “five fallen heads or kings, and the sixth that was, and is not, and yet is,” or that was wounded, and was healed by the eighth head, who also is the seventh beast of idolatry, he is perplexed and confused, and he knew why, St. John says that five heads were fallen and past, and the sixth then was, but would receive a deadly

wound on the coming of the seventh, and would be healed by an eighth beast who would be one of the seven heads. Now, the Doctor plainly contradicts St. John; for he says that Severus, who lived in nearly eighty years after this Apostle, Decius 149, and Valerian 157, were some of these five fallen heads, and that Dioclesian was the sixth head, who lived 200 years after the time St. John said, "he then existed." Hence, these six heads could not possibly be these six individuals, as the Doctor would have them, but were rather six dynasties of Rome, thus stated by the Roman historians Livy and Tacitus, viz. "Kings, Consuls, Dictators, Decemviri, Military Tribunes, and Cæsars." These six forms of a government, or heads of the Roman beast, had extended through about 1280 years, to St. John's time; and the sixth, that of the imperial, continued in its idolatrous form till the time of Constantine, who established it in the christian form, as already noticed.

Why did this Papal Divine, it may be asked, thus commit himself, in trying to make these six heads, six individual Emperors, rather than six forms of idolatrous governments? The answer clearly is, he well saw if the six heads were forms of government, the eighth whom he freely allows to be Antichrist, the Man of sin, must be a form of idolatrous government also, and like unto the sixth, which it would heal. This he wished to avoid if possible. For that form which came after the dismemberment of the Roman Empire, must be the eighth and last head, and be one of the seven; and who or what that form was, and to this day is, can be no secret to any body. Hence, he strove, but strove in vain, in order to divert public attention from this fact, to persuade his readers, "that this eighth head is to be an individual, the great Antichrist the most bloody destroyer, and of Turkish descent, who would appear in some distant period, conquer the world, seize the old Roman Empire, and corrupt it and the earth with his idolatry and false religion, have a great false prophet to aid him in this wicked work by false miracles," &c. and to give consistency to the whole, "that his reign would be but short, even three years and a half"!!! What a work in

such a space ! So this Revolter will conquer and corrupt the world in three and a half years — What a story !!!

This Doctor, however, exposes his own inconsistency: for on the prophecy of St. Paul, 2 Thess. ii. 3. 8. he is greatly harrassed to get over it, especially these words, “ You know what withholdeth that he (the Man of sin, the Son of perdition, who opposeth and is lifted up above all that is called God, or is worshipped, so that he sitteth in the temple of God, shewing himself as if he were God,) may be revealed in his time. For the mystery of iniquity already worketh: only that he who now holdeth, do hold, until he be taken out of the way; and then shall that wicked one be revealed, whom our Lord shall kill with the spirit of his mouth, and shall destroy with the brightness of his coming.”

“ By this Man of Sin, the Son of Perdition,” &c. saith our Doctor—Pastorini, “ All Christian antiquity, and the subsequent ages, have understood, that superlatively wicked man, Antichrist, who will exercise such persecutions against the Christians as will exceed in severity and cruelty the persecutions of all past ages. And what is very alarming, he and his attendant, the false prophet, will have power of shewing great signs and wonders, insomuch as to deceive, if possible, even the elect.” And as to his time of coming—“ The generality of the Holy Fathers have explained this of the Apostle—(‘ Now you know what withholdeth that the Man of Sin, or Antichrist, be revealed in his time, *only that he who now holdeth, do hold, until he be taken out of the way,* and then shall that wicked one be revealed’) to mean the destruction of the Roman empire, which was to take place before Antichrist should be revealed.—According to the sense here expressed, the Roman empire which held, or was, when St. John wrote, was therefore the ‘ thing that withheld and was to be taken out of the way’ before Antichrist should appear.—St. Chrysostom (Hom. 4. on 2 Thess.) saith, ‘ The Apostle speaks obscurely, for fear of irritating the Romans, only that he who now holdeth, do hold, until he be taken out of the way; that is, when the Roman empire shall be removed from the face of the earth, then Antichrist will come.’ St. Jerom writes, (Ep. 15. ad Alg.) ‘ Only that

the Roman empire which holds now all nations under its power be taken away, and then Antichrist will come." Says Tertullian, (de Resur. Car. c. 24.) 'Who holds, but the Roman empire?—the division of which, into ten kingdoms will bring on Antichrist, and then, according to the Apostle, the wicked one shall be revealed.' St. Cyril saith, (Cat. 15.) 'Antichrist will appear when the Roman empire is come to its period.' The same say St. Augustine, Lactantius and others, and that he will seize on the Roman dominions." See from p. 240 to 247.

I shall just add, that Tertullian in his Apology, (p. 21) tells the Roman Emperor, thus "We, Christians, knowing that the dreadful power which hangs over the whole world, and which threatens the most horrible evils, is retarded by the continuance of the Roman empire, are therefore, that it may be deferred, under a particular necessity of praying for the emperors, and the continued state of the Roman empire." And Dr. Walmsley farther informs us, very truly, "that the western Roman empire was, with the death of Augustulus, finally dismembered by Odoacer, in the year 476; and that the eastern part was completely ruined by Totila, king of the Goths, in 546." p. 110. 233.—After this, and what he has told us from the Fathers, the time of the coming of this famous Man of Sin must, of course, have been not far off. And yet he affirms, this dreadful prince, though it is now more than 1200 years since the fall of that empire, is not come, but will at some time before the end of the world, and continue only $3\frac{1}{2}$ years!!!

That these three years and a half cannot possibly be common, but prophetic years, that is, 42 prophetic months, or 1260 years, for the continuance of the 8th head, which is one of the seven idolatrous heads, (for, the christian form, or head, erected by Constantine, not being idolatrous, is therefore, not counted,) must be plain. And if this 8th head, be not yet come, it must follow, that all that these ancient Fathers and St. Paul have stated concerning his immediate coming after the removal of the Roman empire, must have been so many falsehoods, or the Doctor has mis-stated. Where the 6th head got its deadly wound was in Rome, and there, of

course, it must be healed, by the rising up of the 8th idolatrous head, who shall be the image of the 6th idolatrous head, before it had been wounded. And the two-horned beast like a lamb, or of a two-fold ecclesiastical character, aiding him to spread his idolatry and false and accursed doctrine, by means of signs and miracles they had power to perform, implies that his 8th head, or Roman prince, shall combine in himself the two-fold character of prince and prophet, and shall have two horns of a lamb, that is, two great bodies of ecclesiastics, to establish his authority. And hence, in Rome, the imperial city, and in the temple there, (or church) must be his throne, and his authority must extend over the surrounding nations: even as Pastorini himself confesses.

That the religion of the five fallen heads, and of the sixth, the Roman imperial head, until it got its wound, was idolatry with great cruelty, our doctor, and indeed all writers admit. Against this heathen wickedness of image-worship and superstition, and such like, do the first and second commandments of the Decalogue, delivered by the Almighty, with thunderings, voices, &c. immediately stand.

The voice of God is, "Thou shalt not make to thyself any graven image, nor the *likeness* of any thing that is in heaven above, or in the earth beneath: thou shalt not *bow thyself down before them*, nor serve them: for I the Lord thy God am a jealous God"—"You saw no similitude in the day that God spoke unto you in Horeb out of the midst of the fire; take, therefore, good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image; the similitude of any figure, the likeness of male or female.—Take heed unto yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee. For the Lord thy God is a consuming fire—a jealous God." Exod.xx.4.5. Deut.iv. 15.24.

After beholding these divine commandments, and hearing these denunciations, for any rationals, Pagans or Jews, to make to themselves *images* or other such matters, and *bow themselves down* and pray before them as it were, to put themselves in mind of God and his

servants, &c. must have rendered them guilty of great and aggravated wickedness and stupid idolatry. This, as it regards the heathen emperors and their clergy and people, Pastorini and all Christians readily grant. Now had some Jewish, Pagan, or Mahommedan Prince or high priest, shortly after the fall of the Roman beast or empire, risen up in Rome, seated himself in the temple or church of God as her sole HEAD, set up *images* there, and throughout the surrounding nations, and, by the aid of a numerous priesthood, should oblige the people to *bow down* and make prayers before them, and cause any that should dare refuse it to be cruelly punished; and should such form of government remain to this day, could Pastorini, were he living, or any of his brethren however devoted, or other sensible man, for an instant deny, that, notwithstanding any minor differences of some circumstances, he would be actually the predicted eighth *head* of the Roman beast, and one, and the last of the seven, and also the healer and very image of the sixth idolatrous head that had been wounded by Constantine's sword? and consequently be St. Paul's, St. John's, Pastorini's, and the ancient Fathers' famous "Man of sin, Revolter from the faith, Son of perdition, False prophet, wicked one, and cruel Antichrist?" Nay, should the twelve Apostles come down from heaven, and thus, in flat opposition to Jehovah's commands, set up such *images* of gold, silver, stone or wood, and teach men humbly to bow down and pray before them, would they not, every one, be accursed and sent down to hell? There is not a pious priest or man on earth of any information, but must say they would.

Now, the Roman beast was wounded in his sixth head in the fourth century, and in the sixth was completely destroyed; but, lo! in the very beginning of the seventh century, even in the year 606, a Head, a Spiritual Prince is set up in Rome, to sit in or rule the temple or church of God, and is proclaimed by the usurper Phocas, Sovereign head of all the churches and christians in all nations of the earth, a title, his every successor to this hour, claims as his absolute and divine right exclusively, combining at the same time in his own person the two-fold character of Prince and

pontiff or prophet. And his law, made in the 2nd Council of Nice, in the eighth century, and confirmed by the Council of Trent, (Sess.25.) in 800 years after, is, in these words:—"That images of Christ, of the Mother of God, and of other Saints shall be had, and placed in the Churches especially, and that the faithful must reverence, and with head uncovered bow down and make prayer before them. and kiss them," &c. &c. "And that such as refuse it must be punished accordingly." Here then is his law that remains to this day, a law whereby the old *idolatry* is revived, and the deadly wound of the beast healed; a law and practice extending through the nations, perhaps, wider than ever the former Roman Empire had reached. And hence the law of God, the 2nd Commandment, that expressly and tremendously forbids all this, is disregarded as if not worthy of notice, nay it is discarded from their public catechisms!!! If this be not a wilful systematic treading down of Jehovah, by this head and his adherents, and a lifting up of himself above him, to all intents and purposes, let candour judge.

But to bring the impiety and atrocity of this matter, of this idolatry, home to every heart, let me put it to the breast of every man, Did Christ or his apostles ever thus bow down before any image and make prayers kneeling before it and kiss it? or did he ever teach the like? or, in opposition to his Father, command it to be taught? or would they now if on earth do the like? The question must make every heart, with mine, shudder. And yet this Head of Rome, this seventh head, that has healed the wound, this lawless one, and his clergy command it to be done. Alas! then, for those who obey him. This is not all: passing by the cruel Inquisition of Spain, &c. here are some of the laws once in our country, to compel men to this image worship. That of Rich. ii. c. 5, is, "That any persons who affirm *images* ought not be worshipped, be holden in strong prison, until they take an oath, and swear to worship images." stated by Sir Edward Coke, (3 Inst. p. 40, 41,) Not to submit to the Pope's authority, "is," with him, Dr. Doyle, &c., "the worst of heresy." And the law of 2 Henry iv. c. 15. was, "That the Bishop or Ordinary

may convene before him, or *imprison* any person suspected of heresy—and that an obstinate heretic be burned before the people.” And that of a 3d statute (2 Hen. v. c. 7.) “That all officers of government shall be sworn to assist the Ordinaries to extirpate heretics—that an heretic convict shall forfeit all his fee simple lands, goods and chattels; and they which be indicted of *heresy*,” (i. e. for disobedience to any of the pope’s doctrines) “shall be delivered to the Ordinaries, and extirpation in flames of fire.” Sir E. Coke, 4 Inst. p. 51. Again, “All princes must *swear* that they will most diligently root out of their territories all their subjects by the church pronounced heretics, which should they neglect to do, they must themselves be excommunicated and deposed.” 4 Lateran. c. 3. C. Constance, sess. 45. See my “Old Christianity” p. 259: and the whole of it, for the pope’s many evil doctrines. Thus hath this eighth head proved himself fully the image of the sixth.

This is not all, however; what is by far worse must now appear, namely, “the adoration of the beast, and of his image,” which is so fearfully, and above all other crimes, to be punished in the sight of the angels and of the Lamb eternally.

Dr. Walmsley, (p. 117. 118.) with all writers, Romish and Protestant generally, have acknowledged this eighth head or beast of the Apocalypse, means an idolatrous and most wicked chieftain, and the most cruel of all idolatrous princes, the bloody Antichrist, who would pour out the blood of the saints like water, sitting as the Man of sin in the temple of God, in his great city, Babylon; i. e. Rome, the daughter of old Babylon, which should be in the latter days.” p. 314. 316.—What this “image” of his is, that he would have worshipped, all Divines should carefully inquire into. For as God hath prepared such glory for true worshippers, and such punishments for the false, as Deity is the only object of the adoration of the one, and this eighth beast, (or Antichrist,) and his image are the others’ object; and as the regulations for each worship proceed from their respective sources, namely, the Gospel, and the creed of this chieftain from Babylon, and that all are pointed out with such precision, as by the very finger of God, it

must be an imperative duty to search this subject to the very bottom.

That "the express image of God the Father's person, and the brightness of his glory, is Christ, his Son, by whom he also made the worlds," we learn from Heb. i. 3. And we are also divinely taught "that they who honour and adore Jesus Christ, the Son, honour and adore the Father also," and consequently, the Holy Ghost; and that Christ, this bright image of the Father, "is the maker of all things visible and invisible," and is therefore the object of divine adoration, is divinely revealed. "When he bringeth in the first-begotten into the world, he saith, let all the angels of God adore him"—they, the apostles, adored him," &c. Heb. i. 6. Luke xxiv. 52. But our Lord warns us very particularly not to be seduced "to adore any false Christ," nor "adore the beast and his image," nor in any wise "receive the character of his name." Matt. xxiv. 24. Apoc. xiv. 11.

As Christ, then, is the *image* of the Father, and the brightness of his glory, whom all angels and men should adore; the *image* of the beast, therefore, of this eighth head, or "false god, sitting in the temple," that is, claiming rule over the whole Church of God, must be something fabricated by him, as his image and glory, and which he sends forth to the nations subject to his spiritual authority, to be divinely adored by them. Dr. Walmisly says, "this image of the beast means idolatry, which is ever hateful to God." That idolatry is most odious to God, is very true: yet idolatry is not the *image* itself, but is rather the service given to the idol or image. This *image*, then, against which we are warned, and which the idolatrous beast, or man of sin, or false god, sends forth, to be divinely adored, must be some creature, some false Christ fabricated by him, and sent out to distract men from the adoration of the true Christ, thus to dishonour him and the Father who sent him. For, to give a creature that same adoration that is due to him, is to debase him and his Father to the level of that creature, which to do is ever the aim of the evil spirit. But as they who adore Christ truly, adore the Father and the Holy Ghost; so do they who adore the image of the beast, which is his glory, of

course adore the beast, and, with him, the infernal spirit, the devil, who instigated him to fabricate and set up such creature, as an object of divine adoration.

And what the *character* of the unhappy worshippers of this beast and his image is, may be thus known.—The mark or character of all true disciples and worshippers of God, is “to keep his commandments, and the faith, the Gospel of Jesus solely,” and “to love one another.” Hence, they who are careful to give no religious or divine adoration to any creature, but to God only, and to obey Christ and his holy Gospel, and not the doctrines or commandments of any man’s forming, all such evidently stand clear of the dire character and punishment of the beast. The “character” of this beast’s worshippers, then, must be “to adore his image,” and strictly adhere to his commandments, even all the articles of his creed,—to fear and honour him and his servants, and bear his name, either openly, as it were on their foreheads, or privately in their hand or practice, and to hate those who cleave to the Gospel only, as his enemies and their’s, and of course injure them when opportunity serves. Thus can the followers of Christ, and of the beast or Antichrist, be severally, and with great facility, distinguished one from the other.

All professing Christian Divines, who, of course regard the sacred Scriptures, will most probably agree thus far: they should then, I think, advance together a little farther, and by all means try to discover if this singular idolatry, and wickedness, which the Lord has so strongly pointed out as the object of his highest indignation, and fiercest wrath, namely “the adoration of the image of the beast,” can be found on the face of the earth. For if any creature can be found, to which *divine adoration* is given, and if this have been appointed by any Spiritual Prince, or Church, called Christian, and that this doctrine hath issued from any great city his residence, to the nations called Christian, the discovery is attained, and the mystery of iniquity is at once opened—For it must follow, that that singular *adoration*, must, according to Pastorini and others, nay, and the divine prediction too, be that marked idolatry of “adoring the beast and his image;” that famous city must be “the

great Babylon;" that Church, "the wicked drunken woman with her golden cup full of abominations, or abominable doctrines;" and that spiritual Prince her Head, the Revolter, the "Man of sin," sitting in Babylon, the temple of God, the great and cruel Antichrist," and those whom he butchered, (for nobly resisting him and his false worship and doctrines) the precious "servants and saints of God."

Now, most certain it is, that all this doth at this moment appear on the earth! And that such a Prince, City, and Church designated eminently Christian and appointing this very singular species of *divine creature adoration* to Kings, and to nations, &c. and punishing as far as possible all who resist it, are at this hour in existence, and for many ages back have been so, shall now be most convincingly demonstrated to the weakest capacity.

There exists, this instant a law, a decree of a general Council, on which the whole turns and is bottomed; yes, a decree emanating from a certain Prince, great City, and Church, and imperative upon all nations under his influence, and to which all his clergy are by solemn oath bound for ever!!!

This very strange decree, or law to create or establish a new object of adoration, conspicuous, momentous, singular, and horrifying as it is, runs thus (Con. Trid. Sess. xiii. cap. 3. 4. 5. can. 4. 6.) "*Statim Post consecrationem, ex vi verborum, verum Domini nostri corpus, &c.*" "Instantly after the consecration, and by the power thereof, the true body of our Lord Jesus Christ and his blood, together with his soul and divinity, exist under the appearance of bread and wine; the whole substance of bread being changed into his body, (as born of the virgin Mary,) and the wine into his blood." —"Hence, the faithful shall *adore this most holy sacrament, with that HIGHEST ADORATION which is due to the true God!*" —"*Neque enim ideo minus est adorandum, quod fuerit a Christo Domino ut sumatur institutum,*" &c. —"Nor must it be any objection to this *divine adoration* of it, that Christ our Lord instituted this holy sacrament to be eaten."

Thus, this Council grants, "Christ gave this Sacra-

ment to be eaten only, not worshipped," yet, most wonderful to relate, insists "this should be no objection to its being *divinely adored*, carried about in processions, and held up to the people *to be adored*" !!!

And the learned Suarez remarks "*Non solum Christum sed totum visibile sacramentum unico cultu adorari, quia est unum constans, ex Christo et speciebus.*" "Not Christ only but the whole visible sacrament, must by the one same worship be adored; because it is one thing, consisting of Christ and the species," Theol. q. 79. Cardinal Bellarmine also declares, "*adorationem et symbolo etiam panis et vini pertinere,*" "*adoration is due even to the symbols of bread and wine.*" De Euch. l. 4. c. 29.

Now as the Sovereign Prince of Rome, termed "the Beast," is the parent or framer and supporter of this strange object or idol of divine adoration, so it is therefore his *image and glory*, his "*adorable sacrifice.*"

But if this sacrament, to which all Roman Catholics must pay *divine adoration* shall appear to themselves not to be "*that God that made heaven and earth, the sea and the fountains of water,*" but a creature only, must it not follow, that that creature is an idol? and that *adoration*, idolatry? and that same singular "*adoration of the image of the beast,*" predicted so accurately by the Lord, and the fellow to which has never before appeared in the world? I say, if the sacrament that is commanded to be thus *divinely adored*, be not the Creator of all things but a creature only, and if such adoration was never so much as heard of among the most stupid and idolatrous Heathens, for they looked on their idols only as figures of other things, this must be the very predicted *idolatrous "adoration of the beast and his image,"* to "*be punished in eternal fire.*"

But am I called on, and must I prove that a consecrated wafer is not our Lord Jesus Christ, the Messiah, who was born of the blessed virgin Mary, but a lifeless creature, and at best is only the sacrament of his precious death? Will any sensible man need this? lest any should, here then are the proofs.

Argument 1.—The Eucharist is our Creator, our Messiah, or a creature only; one or the other it must be.

But Christ the virgin's Son was born long before he had appointed the Eucharist; that sacrament therefore, was not the Son of Mary, visibly, or invisibly, but a creature only; and when sworn to be Christ, and when it is not the true Christ the virgin's Son, it must be a Christ of man's devising, necessarily a false Christ.

II.—Angels and apostles divinely adored Christ; but no apostle or angel ever adored the Sacrament Christ gave, nor did he command it; therefore, the Lord and his Apostles being judges, that Sacrament was not true Christ, but a creature—only a memorial of his passion. To deny this, as it implies a denial of the infinite wisdom and divinity of Christ, is blasphemy and destruction; and to adore the Host, being a creature, is idolatry and destruction. This dilemma is not to be escaped, except by escaping from this fatal “*adoration of the beast and his image.*”

III.—The Trent Council swearing her Clergy to believe “*that the gospel is the foundation of all saving truth*” of course swears them to believe, “Christ never made his own *human body*” nor, therefore, gave power to any other to make it. For the gospel, and also the Creeds openly declare, “that the Father prepared a body for the Messiah,” by sending “the holy Ghost to overshadow the virgin Mary and incarnate him of her,” Heb. x. 5, Luke i. 35. Matt. i. 18 20, Hence it is most plain, our Lord never at any time made his own human body; and hence, the oath that binds the Pope and his Clergy “to believe and teach, Christ at his last supper made the Sacramental bread and wine to be his human body; cannot possibly be true, and to themselves must be utterly incredible. The Sacrament therefore remains bread still, a creature only.

IV.—The Pope and his Priests being sworn to believe, *per* the Gospel, that no *proper sacrifice* for sin but Christ's death on the Cross, once only, ever appeared: are therefore sworn, that in the Sacrament on the night before, there was no *proper Sacrifice* nor, consequently, any victim slain or living therein; nor, of course, was Christ, soul, body, and divinity therein, and by consequence the bread and cup remained the same they were. Hence, it is most clear, their oath,

that the Sacrament was changed into Christ's human body and blood, soul and divinity, is necessarily false.

Lastly, per Con. Trid. Sess. vii. C. xi: *on intention*; It is bound on the clergy by..... solemn oath; that "fit *qualities and due intention* in the minister of every sacrament are so necessary to its validity, that without them it is no sacrament." But as "the intention of another" saith Bellarmine, "can no man know," so it must necessarily follow, that none of this clergy can possibly know, if he has gotten true baptism or true orders, or therefore that he is a true *Priest*, or true christian at all; or ever got or gave any true sacrament, whether eucharist, baptism, marriage, &c. If then, they cannot know any thing about it with any certainty of faith, how can they safely venture to swear that 'their sacrament is certainly Jesus Christ, soul, body divinity,' and then adore it? Hence they must believe it is a creature only; they cannot possibly believe otherwise. How dreadful then to teach such doctrines !!

These few short arguments, which *fear no contradiction*, must convince every candid person of however little capacity, that the sacrament to which "*divine adoration*" is given by this clergy and people, is not "the Lord who made the heaven, and earth, the sea, and the fountains of waters,"—is not, nor contains the Messiah the Son of Mary, but is, being a creature, a commemoration of him only;—and therefore when it is not the true Christ, and that is sworn to be Christ, it must of necessity be a false Christ. It is conclusive, then, that as the true Christ is the *express image* and glory of the true God, whom angels and men must adore, (for, "to him shall every knee bow of things in heaven, and things in earth and every tongue confess, that he is Lord to the glory of the Father" Phil. ii. 10. 11.) so, this false Christ, being fabricated by the "*mock god*, the Man of Sin," must, be of course "*his image* and his glory," the "*image of the beast*," and to which he commands every creature, on pain of his anathema to give that highest adoration that is due to God only.

Thus is it demonstrated beyond all possibility of successful contradiction, that the host, or wafer, which all

Roman Catholics are, by their Church, taught to divinely adore, contains not, is not, in any wise, Jesus Christ, soul, body and divinity, but is a morsel of bread only, and therefore an idol; a false Christ, and the forbidden "image" of the predicted eighth head of the beast—the great Man of sin, the revolter from the faith, the Antichristian prophet, &c. &c. that was to come.

Two things which I had purposed to prove must now be most obvious:—the first is, that as the eighth head is the image of the beast, so is he who shortly after the fall of the Roman empire or beast, even in 606, now more than 1200 years past, took his seat in the great city of Rome, or Babylon the great, and was proclaimed supreme spiritual head over all christian nations on the earth, and set up the former idolatrous worship of images, invocations, &c. &c. under another name, viz. that of christian, and had many false, and therefore heathenish doctrines framed, (as is fully proved in my "OldChristianity against Papal Novelty.") and by the aid of his "two horns of a lamb," that is, the two vast bodies of his clergy, secular and regular, seduced kings, nobles, and nations to embrace them, cruelly punishing any who dared to judge for themselves and refuse his fatal doctrines, as *heretics*, and thus obtaining more real power in every nation, than had their own kings, nay, than had the Roman emperors themselves at any time attained to; I say, as this Head alone rules over Rome, the church, and the nations, and remains by succession to this day, and claims supremacy even as by divine right; this head then must, of necessity, be the very predicted *image* of the former imperial Roman beast or dynasty,—the healer of his deadly wound, and the eighth head, and last of the seven idolatrous heads of the beast, as predicted by the inspired apostle.

The second thing proved is, that as the eighth idolatrous head, or "beast that came up out of the bottomless pit," and his *image worship* and other evil doctrines, his more than imperial grandeur and pride (for what emperor or prince but he ever claimed it as a right to dethrone others at will, to make them hold his stirrup and kiss his feet too,) and his vast authority over kings

and nations, &c. is "the image" of the former Roman empire or "beast"; so is the Host or wafer which he, this eighth head, has set up to be DIVINELY ADORED AS GOD, (and hence doth he and his clergy designate it, "THE ADORABLE SACRIFICE OF THE ALTAR"—"THE MOST HOLY AND ADORABLE SACRIFICE OF THE MASS," "*The essence and sum of all religion,*") and, to and before which, emperors, kings, nobles, and nations with all priests, bishops, archbishops, &c. must bow themselves down prostrate, and most devoutly adore it, I say, this "sacrament thus divinely adored as God himself," is the image of this last head, the beast, who hath framed and set it up for adoration. And such as thus "divinely adore it," are with the guilt of this idolatry, chargeable with that of the pagan worship also, and so incur the threatened vengeance appointed for those "who adore the beast and his image, and receive the character of his name," as in Rev. xiv. 11.

And now let me ask my Roman Catholic fellow-men, who must appear at the same judgment seat in that day with me, Did Christ ever bow down to and adore the sacrament, or ever direct his Apostles or others to do so? Can you believe he did? But that he did not, having "given it only to be eaten," the Council of Trent confesses! Suffer me again to ask you, and I put it to your heart, do you think, were he and his Apostles and seventy disciples, and the blessed Virgin now on earth, that they or any of them would come to adore it, offer it up to God for souls said to be in purgatory, or at all attend such a service, a sort of worship that, it is even owned, he never commanded, and they never practiced? In a word, when you consider, that every doctrine, worship, or religious service, not divinely commanded, as in this case, is held "accursed of God," do you, indeed, believe our Lord and his friends would attend at the service of the mass to please the pope, and thus overturn his own Gospel? If not, what think you would the pope do to them, if in his power,—if he had them in Spain? And if you do not believe our Lord, the blessed Virgin, &c. would attend at or countenance this service, what authority, or what encouragement have you to do so? yes, to *bow down* at

a man's will, and adore the wafer, and aid to offer it up to God for yourselves, and for souls in purgatory? a thing your heart believes neither Christ nor any of his would do? Oh! my fellow men, think on these things; and now consider why the second commandment is cast out, and why the Sacred Scriptures of truth are kept out of your and your children's hands, and lastly, why there is so much terror and so much anger against you when you listen to those who read the Scriptures, or happen to attend any of their churches. Oh be wise! Nay, I ask the priests themselves, seeing and knowing these things which they cannot deny nor disprove, how can they, looking at eternity, with a quiet mind adhere to, and teach and practice such dreadful things?

Now, when these two sorts of idolatry, set up by this last, or eighth, or rather seventh head of the Roman beast, are considered; when the city he still dwells in, Babylon the Great; the supremacy in the temple of God and over all churches he claims; the ten horns or kings, who were subject to and assisted him, are considered; when the furious Inquisitions and laws he prepared for all rebels to his authority—for all heretics to his creed, whom he caused to be hated and slain, the cruelties he procured to be practiced and seas of innocent blood to be spilt; the many false doctrines he fabricated and spread through the earth, and his strong opposition to the Scriptures, which must not be read in his churches to the people; and the many ages of the continuation of his dynasty are considered; who, I say, that considers all this, and looks attentively over the prophecies of Daniel, St. Paul. and St. John, and, added to the whole, notices all the marks Pastorini gives of the "Man of sin, the son of perdition, the great Antichrist," (who, he pretends is not to appear until near the end of the world, and then for $3\frac{1}{2}$ years only, and yet is to corrupt, and destroy the earth!) but must exclaim, this is, of a truth, St. John and Pastorini's eighth head of the beast?

Hear also what pope Gregory the great wrote to the emperor Mauritius and his empress. about the year 594, with regard to the pride of John, an Eastern Patriarch, thus,—“The saints before the law, the saints under grace, (i. e. the Gospel) all those making up the perfect body of our Lord are constituted but members of the

church, and none of these would ever have himself called *universal*. The church that hath consented to that *profane name* hath rushed headlong from its state. But far be that *blasphemous name* from the hearts of christians. To consent to that wicked word *universal*, *generalis pater in mundo*—"general father on earth," is nothing else but to destroy the faith.—He that in his pride would be called *universal bishop*, *what does he but SHEW THAT THE TIME OF ANTICHRIST APPROACHES?*" I say when all this is duly considered, and when my "OLD CHRISTIANITY" is carefully weighed, can one single doubt remain who the eighth head, the Man of sin, the Antichrist is? and which are his city and church?

So then, Dr. Walsley, in sum, tells us, from the Fathers, and the Apostles Paul and John, "that shortly after the removal of the Roman beast or empire, would the 7th head, or 8th beast, coming up from the bottomless pit, appear; and seating himself as her supreme head in the temple of God, in Babylon—or Rome, would possess himself of her former dominions; that he would be an idolater, a hypocrite, a mock god, the Man of Sin, the Antichrist; and by his idolatrous doctrines, would, through the aid of his false prophet, the vast body of his clergy, corrupt mankind, and be the most cruel persecutor, and bloody monster, that the world ever bore." See p. 318 to 395.

Now that such a Spiritual Head of the Church in Rome, who set up the most unheard-of and hideous idolatry, (as just proved) and by it corrupted all nations under his authority, which, to this hour he claims, even as of divine right! hath appeared in 606, shortly after the removal of the Roman empire, is a well known fact. He, then, must be this 8th head, the Man of Sin, &c. which the Doctor, with the ancient Fathers, and St. John, have with such accuracy described.

But, to cast dust in our eyes, he tells us, "He is not yet come; nor will, till nearly the end of the world, and for three and half years only!" i. e. "this man I have described is not this man, or eighth head; for, St. John's '42 months, or 1260 days,' and Daniel's 'time, times, and a half,' of his wicked reign, and of the sufferings of true Christians—or the Church, by him, mean but three and a half years only; therefore, believe me, he is not yet come; and this head who has so long been in Rome is not he!"—Yet, the Doctor has told us from the Fathers, that "the Church would suffer vastly more cruelties from this bloody persecuting head, than from all the tyrants that ever went before;" and "that she suffered for nearly 300 years most dreadfully to the days of Constantine," he tells us. That is, "she shall suffer vastly more in three and a half years than she did in 300!" But when treating of the extinction of all Protestants in 1625, it is, it seems, his convenience to say, (p. 187) "that Daniel's 70 weeks, or 490 days, are prophetic, and mean 490 years, and that the 3, and 5 months for the duration of the locusts, or

Protestants, are 300 years," and yet, "the 42 months or 1260 days of the Man of sin, are not years, but days only !!!" The ten horns, or kingdoms out of the old empire, have not yet arisen! "Not Rome—the seat of his Church, but Constantinople—where she is not, is fallen Babylon!" (p. 378, 385.) The Gospel, "St. Peter's key is from heaven," but the same Gospel, "Luther's key, is from hell!" (p. 172.) &c. Ah! Doctor, his labor, *hoc opus*, to make falsehood truth, is hard!

When we discover a witness destroying innocence, we are shocked; but how much more, when we behold professed divines, of great talents, lending themselves to subvert God's truth and immortal souls, must we feel horrified. But why do they so?—will an anxious enquirer say.—The answer is, Supremacy, or a spiritual universal empire, first laid in Pope Boniface III. An. 606, brought to its height by Hildebrand in 1075, fostered by the after Popes, and confirmed An. 1564 by Pius IV. and the Council of Trent, being an Antichristian system: Christ's holy system of Religion in the Gospel, and it, are at complete variance. Every Pope, then, and his clergy, being sworn to "uphold their own system with all their might till death," must, of course, necessarily oppose and if possible overturn the other and its adherents; or else violate their oath, or quit their system. Hence is their uniform opposition to the Gospel, Christ's system;—and which, to blacken it, they call Heresy! And hence, when labouring to colour over their own, and by every artifice, pass it on to the people for the holy religion of Christ (a hard work indeed) from this arise their constant self-contradiction, confusion and weakness.

I shall close with one or two more remarks. The divine prophecy (see page 3,) calls for deep attention. In it, we read, An Angel, flies with the everlasting Gospel to preach to every nation, tribe, tongue and people upon earth, crying aloud to them, to fear and adore God, for that the hour of his judgment is come, i.e. is at hand; and another angel follows, saying "Babylon is fallen, fallen, that great city, for she made all nations drink of the wine of the wrath of her fornication."

Now what means all this, but that the great city Babylon, or Rome had, by corrupting mankind with idolatries and false doctrines, kindled God's wrath against her, now at the very door. God, however, in mercy sends his Gospel rapidly all over the earth to warn and enlighten mankind before this wrath breaks forth. Whatever instruments He graciously uses in thus swiftly conveying it to every nation, tribe, and people, in their own tongue, must be this "Angel of God." So saith Pastorini (p. 233, 286). But the British and Foreign Bible Society, with all the Missionary and School Societies, are, in the hand of God, doing this. This, Bible Society; &c. therefore, must be this angel of God. What

then, are they, who, as with one mouth, oppose them?— whose angel are they? When God's holy will, by the Gospel, is once known to men, so soon will they fly, and fly for ever, from all image worship, host adoration, &c. and so soon shall "Babylon be fallen, fallen," for ever, as cried the angel. For who that "fear God and honour him, will ever in any wise obey her, or dare touch her awful corruptions any more?"

And here let me inquire of my Roman Catholic countrymen, were Christ and his Apostles, now preaching his Gospel in Ireland, should any person of what authority soever try to prevent you from hearing them, would you allow it? If not, when this sacred doctrine is in your own, and indeed, in the Protestant Testament, and that he says "*blessed* are they who read, and who hear and keep these sayings," should even an angel wish to prevent you or your children from reading it, or hearing it read or spoken, should you, if you regard Christ or your own souls, listen to him?

Finally, do you not perfectly believe that this Sacred Book of God, your's or our's, (for the doctrine is the same) teaches men, not wickedness, nor hatred to each other; but truth, and pure love and holy reverence to God, with kindness, love, and good will to mankind, and honour to the king, with submission to his laws? Surely, you believe all this—every word. Now, are you not certain that all who refuse to be governed by this holy Book do, to all intents and purposes, renounce Jesus Christ and their own salvation? This also you believe. Had you and your children, then, but read and learned from this Book, or indeed of Christ, for his words it hath, would ye not be an affectionate, pious, loyal people, and as kind to Protestants as to each other? Would our country be then any more disgraced with outrage, crime, and murders? What difference could a just Government, as is ours, then make between us? None certainly.

How is it then, that ye have, as long as we can remember, been perplexed, and in constant contentions of one sort or other, with each other often, but with Protestants especially? On them ye were taught to look as *heretics*—cursed *followers* of Luther and Calvin, (whose crime, I say, was, to turn men from the Pope to the Book of God and to Christ Jesus,) and whom ye should therefore hate, avoid, injure, nay *worse*, when opportunity

would serve? The very Notes to your Testament, Dr. Troy's especially, and many of your other writers, ay, and the Trent Creed itself, have so taught. O shame! How different from God's teaching. And hence, all your perplexities, fightings, rebellions, imprisonments, transportations and, alas! so many executions. And, for what, my friends, have you been bringing all these privations, troubles and sufferings on yourselves, your poor families, your neighbours and on the State? I say, for what all this misery? Was it not espousing, in your great mistake, the idolatries and fatal doctrines of the Man in Rome, which neither he nor his clergy, nor the whole creation are able to defend, and that have kindled God's wrath, that has injured you?

It will be wisdom, timely, to listen to our Lord and his Apostles, Matt. vii. 15--20.—“Beware of *false prophets*, you shall know them by their fruits.” 2 John 9. 11.—“Whosoever revolteth, and CONTINUETH NOT IN THE DOCTRINE OF CHRIST, HATH NOT GOD. He that *continueth in the doctrine, the same hath both the Father and the Son*. If any man come to you, and *bring not this doctrine* receive him not into the house; neither say, God speed you, unto him. For he that saith God speed you, communicateth with his wicked works.” Gal. i. 8.—“If any man preach unto *any Gospel* but that we have preached unto you, let him be accursed.” Saith St. Irenæus, (lib. 3. c. 1.) “The Apostles preached the *Gospel*, and afterwards by the will God, they delivered it to us in the Scriptures, to be the foundation and pillar of our faith.” The best friends of our souls, even the Lord and his servants would have us hear nothing, receive nothing, believe nothing for our salvation but the Gospel doctrine only. To nothing else should we at our peril consent.

I pray God, who put it into my heart to write these few observations, to bless them to every one who may read or hear them, and to save my Roman Catholic countrymen, whom I would indeed serve, and serve eternally, and keep all of us from the evil snare.

GIDEON OUSELEY.

Dublin, October 8th, 1825.

☞ Reader, lend this to your neighbour.

TWO LETTERS

Addressed to the Editor of the Dublin Evening Mail.



I.—*The Pope's Faith necessarily condemns Christ and his followers!*

II.—*The Blessed Virgin vindicated from the defamation of the Priests; or, Strictures on the Scapular.*

BY GIDEON OUSELEY.

Sir,

WHEN the subject of education came under discussion in the Roman Catholic Association, lately, I observed that great indeed was the anxiety, nay, the trepidation, which the orators, and the erudite prelates also, evinced, lest, if the professors of a *different faith* should be employed to educate Roman Catholic children, they might, and undoubtedly would imbue them with principles inimical to the *pure and ancient faith*.

Such sentiments, so gravely and with such emphasis, put forth by such a body of divines and their advocates, unquestionably convey this idea, very forcibly, to every intelligent mind; namely, that the faith of Protestants is the very opposite of the pure and ancient faith; or, in plain terms, that the faith of Protestants is a corrupt novelty, which, of course, must lead to

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the chambers of death eternal; and which, therefore, should by all means be resisted and avoided above all evils! This doctrine with regard to Protestants, galling as it is, is clearly and unequivocally couched in these and all similar expressions of these prelates and speakers. The subject, therefore, calls for the most serious examination possible.

Now, this allegation either has its foundation in truth, (and in that case who can attach any just blame to these divines, or forbear censuring Protestants for their madness in choosing corruption and endless ruin?) or if it be not founded in fact, it must be contemplated as the most mischievous and dangerous figment, take it in every point of view, civil, moral, or religious, that the ingenuity of the most wicked men and demons could possibly invent and put into operation.

As this subject, then, is so inconceivably momentous, inasmuch as all classes, the king, the prince, the statesman, the divine, the gentleman, the laborious peasant and his little ones—nay, the whole empire, and the whole world, are interested therein; it must, in the estimation of all honest and thinking men, have a title, a paramount claim to the closest possible investigation and discussion; only that it be calm, temperate, and rational. I beg then to be permitted to cast my humble mite into this grand treasury; and while I search for truth, may the Almighty graciously aid me therein.

How it is, Sir, that learned and intelligent divines, who, on both sides, allow, that the *faith* Christ taught, is the *pure and ancient* faith; and that that faith is in his Gospel, which he commanded to be preached to every creature for ever, could earnestly and conscientiously cleave to that Gospel alone, and guard against all self-contradiction, and yet have two self-

conflicting—opposite faiths, is passing strange indeed! and, to me, as great an anomaly, as if day and night should be said to proceed from from the risen sun in the same part of the world! That there must, therefore, be some concealed cause for this strange discrepancy, is quite obvious; we must then try to search it out, and by all means to bring it to the light.

Upon examining the Gospel, it is most clear, that it is divine; and that like its great Author, it breathes only reverence and obedience to the Deity, kindness and benevolence to mankind, with fervent charity; and also honour to the king, and respect for the laws. If conscientious attention then were but paid by all clergy to these things, how could there be any essential difference of religion or faith among us?—The thing is impossible; every supposition to the contrary is absurd.

Did we but discover, Sir, the Protestant divines and people uniting together to prevent this Gospel from being in general use, and at the same time diligent in circulating other productions, would not this raise instant suspicion in every bosom, Roman Catholic, and Protestant? But when it is quite the contrary, and that there is, indeed, an emulation rather, in putting it, Rheimish, or Protestant Testament, indiscriminately, into every hand, young, and old, instance the Kildare-street Society;—this disarms us at once, nor can suffer the least thought, of any sinister purpose, to remain in any candid breast.

But when the Roman Catholic clergy act quite otherwise; nay, when they appear so alarmed about the free going forth of this sacred book; here, suspicion that something is radically wrong, must instantly and unavoidably rest.—In this all sensible men must concur; and will allow that we should, of course, inquire into

their principles, and with all possible care search them to the bottom. The Protestants say, with Christ and his Apostles, To be saved, men must believe and obey the Gospel. The Pope and his clergy swear, 'That without their faith none can be saved'!!! If the Pope's faith be found to agree with the Gospel, his oath is true; but if it agree not with the Gospel, as Christ cannot be wrong, and as the Pope himself is sworn 'that the Gospel is infallibly true:' then, can no man in his senses possibly believe that the faith, or oath, of the Pope and his clergy is by any means founded in truth. And when we examine their creed (always excepting the Nicene part) article by article, so we find it—we find it at complete variance with the Gospel, both in doctrine and spirit!!!

That its doctrines are not in the Gospel, and that its spirit, breathing *hatred, slaughter, and blood*, as it doth, is not of God, must, to every informed and reflecting mind, be self-evident; and that this creed or faith of the Pope, necessarily condemns and consigns to destruction not only all the followers of the Gospel, but Christ himself also, must be equally manifest!

With regard to the doctrines of this creed, such as "the corporal real presence, adoration of the host, sacrifice of the mass properly propitiatory, half-communion"—these not having been established for more than 1000 years after the Gospel, cannot be there; and "Extreme Unction, Purgatory, Indulgences, *Private Confessions and Absolutions*, Holy Orders as a sacrament, Supremacy, Infallibility," &c.; these being necessarily subversive of each other, as my "Old Christianity" proves, and not having existed for several hundreds of years after the Gospel, cannot, of course, be now found in the Gospel. And as to the spirit of that faith, passing by proofs without number, I shall con-

fine myself to very recent facts, and narrow limits indeed.

In turning to the public occurrences of 1816, and to the Dublin Correspondent of July 3, 1817, we behold the names of Dr. O'Reilly, Roman Catholic Primate of Ireland, Drs. Troy and Murray, Archbishops of Dublin, and of nearly all if not of all the prelates and other principal Roman Catholic clergy in Ireland, appended to the Rhemish Notes of the Bible, commonly called Dr. Troy's Bible. These Notes most unequivocally breathe the utter destruction and extirpation of all Protestants indiscriminately. We shall select, out of a heap, just a few, as a specimen of the rest.

The note on Acts xxviii. 22.—“The Church of God calling the *Protestant doctrine, heresy*, in the worst sort that ever was, doth rightly and justly.” On Rev. xi. 6 20: “Christian people, bishops especially, should have great zeal against *heretics*, and *hate* them, even as God hateth them, and be thus zealous against them and all false prophets, of what name soever, after the example of holy Elias, that in *zeal killed 450* false prophets.” On Luke ix. 55: “As the fact of Elias was not reprehended, neither is the Church, nor Christian Princes blamed by God for putting *heretics to death*.” On John xv. 7: “The prayer of a Protestant cannot be heard in heaven.” Mark iii. 12: “The sermons of heretics must not be heard; no, not though they preach the truth.” Heb. v. 1: “The Protestant clergy are thieves and ministers of the devil, and leaders of a damnable revolt and rebellion against the priests of God's Church.” Gal. i. 3: “Christians should not spare even their own parents, if Protestants, but give them the Anathema.”—And “they should deface and burn all heretical books.” Acts xix. 19. Rev. xvii. 6: “When Rome puts heretics to death, and allows their punishment in other countries, their blood is no more to be looked on than that of thieves or man-killers” !!!

We shall just remark:—If Roman Catholics, the gentlemen especially, believe not these sanguinary, cruel notes are of God, why do they abide with, and thus identify themselves with those who teach them? But if they believe they are divine, then, as they must *hate* all Protestants, and earnestly desire to exterminate them, how

can they ever expect to be allowed to legislate for them?—or therefore for a moment impute their non-emancipation to any other cause but to their own clergy and these frightful doctrines? We shall add no more. This is enough.

That these notes are perfectly in unison with the faith of Rome, is openly testified by all the above prelates, &c. under their own hands, in these express words: “These notes are altogether according to the interpretation of the Roman Catholic Church, which is the only and infallible guide in reading the Holy Scripture, and bringing men to salvation.” “We testify,” say the chief spiritual authorities in Douay and Rheims, in the first editions of these Notes, “that in this work (the Notes) nothing can be found but what is agreeable to the doctrine and piety of the Catholic Church.” “The Trent Catechism saith, “*Verba pastorum.*” &c. “The words of the pastors of the Church are to be received as the words of God”!!! Even so, though they breathe blood and slaughter! Thus it is clear, Christ’s faith, and that of the Pope and his Church, are direct opposites.

The British Critic, however, having raised a loud alarm throughout England about these cruel and frightful Notes, Dr. Troy, seeing his emancipation-cause was likely to be hurt, published on October 24, 1817—“That he never before saw these Notes published by R. Coyne; and that he felt it his duty to warn the Catholic body of the danger of reading them or paying any attention to them, and his clergy to prevent by every means in their power a work tending to lead men astray, and engender strife and animosity among Christians, rather than cultivate the benign principles and spirit of the Gospel.”

But Richard Coyne, “in defence of his own well earned character,” published on the 26th of October, his conversation with Dr. Troy on the 13th October, on the subject of these Notes, in the presence of his Vicar, Dr. Hamill, and Dr. Kenny of Clongowes College; and

proved "That his Grace, Dr. Troy, had seen, and read, and sanctioned these same Notes, and sent the Rev. P. A. Walsh, of Denmark-street chapel, to revise, correct, and in his Grace's name, approve the work for publication. For the truth of all which he appealed to Drs. Hamill and Kenny." Dr. Troy was silent !!!

So then, "these Notes, (while unobserved,) were quite in agreement with the Roman Catholic faith"! But when they excited alarm, "they are quite wrong and must be discouraged as engines of strife and hostility, and to which no man should pay any attention"!! Thus, can these pious doctors alternately blow hot and cold, and still be right !!

Mr. O'Connell likewise, having of course observed all this, and read these Notes himself, and seeing the injury to his cause that was likely to accrue, did on Decr. 4th. 1817, move, in a full meeting, the public denunciation of them. But did he know, (if not, the clergy of course did) he might as fitly have moved the denunciation of his Pope, faith, church and all? for most evident it is, that if "these Notes be false and mischievous and to which none should attend," so is their faith too: and to it of course should no man attend any more for ever.

We now put it to the good sense of all informed Roman Catholics, having all these facts before their eyes, with regard to their faith, Do they in their conscience think it is of God? If they do, must they not deem it their solemn duty to God and his Church, to obey these Notes and Creed, and *hate* all Protestants and their Pastors, Churches, Schools, and other Institutions, and with all their powers to oppose, and root them out from the earth as soon as possible? But if they deem this cruel, and

quite execrable, shall they not then be obliged to confess, that a faith that teaches it, cannot be pure, cannot be of God? And if not, it must be an iniquitous fabrication of interested and unprincipled men.

Again. As no Roman Catholics will believe that any faith that consigns the Apostles, the Blessed Virgin, &c. to perdition, is pure, is the faith of Christ, so must it be impossible for them to believe that the Pope's faith is the pure faith of Christ!!! For, passing by the first ten centuries after Christ, that the chief article of the present faith of the Church of Rome was not, in the eleventh century, understood in its present meaning, even by the Popes and Bishops themselves, and that others of them did not exist at all, is proved by matter of fact.

In the case of Berengarius, Pope Nicholas II. and his 113 Bishops, defined "the bread and wine of the Altar to be, after consecration, THE TRUE BODY AND BLOOD of our Lord Jesus Christ; and are in TRUTH BROKEN by the hands of the Priest, and CHEWED WITH THE TEETH OF THE FAITHFUL." *Gratian. de consecr. dist. 2. c. 42.* But in 20 years after, Gregory VII. and his Bishops, shocked at this doctrine "of the Body of Christ being thus broken into parts by the Priest, and chewed by the teeth of the people," pronounced it an error; and defined it in another form. *Ib.* Nor was it in its present form decreed as the faith of the Church, until the year 1215, by Innocent III. and the fourth Council of Lateran, as G. Biel *de Missa*, and C. Bellarmine testify. And Cardinal Bona, An. 1670, l. 2, c. 17, writes, "That the people, *antiquo ritu*, by the ancient rite or ritual, took the Communion from the Pastor *with the hand*, not with the mouth."

As, until the faith of the *Corporal Presence in the Sacrament* was thus determined, the faith of the “*divine adoration of the Host*” could not possibly be; so we find that Pope Honorius iii. in 1216, *in lege. Can. Rom.* was the first who ordered this article, the adoration of the Host. Nor was Half-communion an article of this faith until so decreed, in 1414, by the Council of Constance.

Now, when the Pope and his Clergy are sworn on the Gospels, “*That*” *extra quam*: “out of this faith (of Rome) none can be saved” and when it is clear, these articles were not of this faith, nor were many others, for many ages after Christ and his Apostles, must it not follow, that they are sworn to believe and teach, that the Apostles, the Blessed Virgin, the ancient Fathers, and all the Popes and other Bishops and Christians, who lived in all these ages anterior to this Creed; were damned every one? !!! But as they cannot believe this, so must they and all Roman Catholics believe, *That* their faith and oath are of necessity absolutely false !!! And they must see what a false faith will lead them to, inevitably lead them to, if they persist in it !!!

Another conclusion, however, still more horrifying if possible must be obvious. It is this, that as it is clear, Jesus Christ did not teach nor hold this faith of Rome, which existed not for ages after his death; so must this strange oath of the Pope and his clergy, “that out of their Church or faith none can be saved,” evidently framed as it is with a design thus to terrify the ignorant and keep them in that Church, and drive or draw others to it, necessarily compel them to declare Christ accursed, and that for him to be saved was impossible !!! We boldly appeal to the common sense of every body, are

not these conclusions, terrible as they are, truly legitimate? and do not their faith and oath directly and unavoidably drive this whole Hierarchy into these blasphemies? yes, to condemn Christ and his Apostles, and all who, knowing, and abhorring, and avoiding this faith and its head, follow Him and his Gospel?!!!

Yet this is not all; another result is, that as that faith which thus condemns Christ, his Apostles, and all his followers, nay, all such as refuse to acknowledge and obey the Pope, cannot possibly be the faith of Christ, so must it of necessity be the wretched faith of Antichrist and of his deluded followers. And as all who follow such a faith that thus stands opposed to Christ and his Gospel must be assuredly accursed of God; and, audaciously persisting therein must finally perish; then this clergy and people must either renounce this their faith, and cast it at once and for ever to the moles and to the bats, or prepare to meet the wrath of God, and be content to perish eternally! They should, I think, now pause.

Thus, Sir, have I, in the fear of God, opened up truth, and laid its arguments, which *fear no contradiction* before you; and demonstrated that the Pope's faith condemns Christ and all his followers. Hence, that it is a most wicked faith, every man who is not an idiot or ignorant, must own. Having thus, without meaning the least possible injury or offence to those concerned, cast my little mite into the treasury of eternal truth, begging the attention of all whom it regards, and your early insertion of this article, and praying for God's enriching blessing thereon, I am, Sir, your's faithfully,

GIDEON OUSELEY.

Dublin, Feb. 22, 1826.

*The Blessed Virgin vindicated from the defamation of
the R. C. Priests;*

Or, THE SCAPULAR REVIEWED.

“ Through covetousness shall they with feigned words make merchandize of you, whose judgment now of a long time liugereth not.”—2 Pet. ii. 3.

To the Editor of the Evening Mail.

Sir,

That the Virgin Mary should be degraded by those who appear almost to adore her, even the Priests; and be vindicated by a Protestant, will doubtless, at first sight, be, to many, quite astonishing, if not incredible; yet it shall presently be found to be a perfect fact! The prophecy of St. Peter, “That false prophets would arise, and through feigned words make merchandize of the people,” was never more verified than in the impious use that has been for ages past, and is at present too, made of the name of the Blessed Virgin.

All informed Protestants agree with Roman Catholics in designating her “Blessed;” “The Mother of our Lord Jesus Christ;” “The Highly Favoured of God;” But the R.C. priesthood not content with humbly keeping pace with the Sacred Oracles, have proceeded to elevate her nearly, if not entirely to even deification! But there was a cause, a hidden cause contemplated; and, oh! who could once suspect it! it was a deep and well planned contrivance in this way to render her the more abundantly instrumental in serving unworthy purposes, purposes altogether at variance with the design and Spirit of the Gospel of the Son of God, and by which they have eventually, not only in a very high sense neutralized His holy religion and subverted myriads of unsuspecting souls, but have degraded and calum-

niated the Virgin herself beyond conception, as you shall quickly see.—However, ere I proceed to the facts, allow me, for clearness sake, to premise one plain proposition.

The Roman Catholic clergy being sworn to believe that the Gospel is divine, are therefore sworn, that should any Apostle, Angel, or other person, take from or add to that Gospel any doctrine, he shall be accursed of God and perish for ever.

But there are many divines and books now in Ireland, that openly affirm, that the Blessed Virgin has taught, and commanded many doctrines to be taught, that are not in the Gospel. Therefore, these divines and books do necessarily affirm that the Blessed Virgin is accursed of God !!!

This being an atrocious falsehood, and open libel on the Blessed Virgin, all such divines and books must be contemplated by all sensible persons with feelings of horror and execration.

One of these books, which has so lately as last month issued from the press, has been put into my hands. It is titled, “The Sacred Scapular of the most glorious Mother of God, the Virgin Mary of Mount Carmel; by the Very Rev. Thos. Coleman, Provincial of the College of Carmelites in Ireland; and printed for the Confraternity of the Holy Scapular, held in the Convent of White Friars, 75, Aungier-street, Dublin, price one shilling.” I say, this book alone fully establishes our whole proposition. Its Rev. Editor and brethren, therefore, and all concerned, should now weigh well whether the entire edition, and all the like, ought not to be instantly called in and suppressed!

This tract, of about 74 pages, duodecimo, which its Very Rev. Editor, to enhance its worth, of course, tells us, has been translated from the Italian and Spanish Languages, lies now before me, as does the old little Scapular, printed in this city about thirty years ago. They

are in substance the same, and in the chief points word for word ; only that of the old one the miracles are omitted ; such as that of “ a wooden image of the Virgin Mary bowing its head, stretching forth one of its fingers which before was doubled, and pronouncing with a distinct voice, three times, pointing to the Carmelites, “ *Behold, these are my brothers.*” p.24. And that of “ Cornet Cuge at the battle of Teflin in 1736, whose heart was *bruised to pieces* by a cannon-ball which *drove his scapular into it!* and by reason whereof, and of the intercession of the B. Virgin his life was prolonged for four hours, until he made his confession, and wrote his will with his own hand.” Yes, though his heart was broken in pieces, he wrote his will with his own hand !!! &c. &c. These were probably thought by the Rev. Editor too unpalatable for the present time. This was used as a little school-book, price 8d.—What a book for children or any body else!

In the present edition, its publisher, doubtless to remove all suspicion of its genuineness, states, p. 3:—

“ That this whole work is extracted from the writings of eminent and highly talented divines, who never published any work without first having obtained the approbation of the Holy and Apostolical See.”

Of these writers he names seven, and also twenty-eight popes, who had by their indulgences sanctioned it. Thus, is this book authenticated by the highest ecclesiastical authorities! We shall now behold some specimens of its doctrines, and other wonderful contents.

THE HOLY SCAPULAR FIRST DELIVERED TO SIMON STOCK, IN ENGLAND, BY THE BLESSED VIRGIN, IN THE YEAR 1251.

“ One night,” saith the author, p. 9, “ there appeared to S. Simon Stock, the Great Mother of God, arrayed with the brightest splendor, and accompanied with a great number of

happy spirits: with a joyful look she gave him a SCAPULAR of a BROWN COLOUR, and said to him, '*Accipe, dilectissime fili, hoc tui Ordinis Scapulare,*' &c. 'Take,' said Mary, 'oh! my beloved son,† this habit of your Order, a sign of my Co-fraternity, a *privilege* to you and all the Carmelites, that whoever shall die with it in a christian and pious manner,' *non patietur in incendiis*, 'shall not suffer in the eternal fire of hell. This is a *sign of everlasting salvation*, a defence against dangers, a convention of *peace and eternal compact between me and you*, whom I shall ever keep under my special protection.' So spoke the Virgin, and leaving the sacred habit in Simon's hands, she vanished from before his eyes"!!!

Here we have a *new Gospel* with a witness, published more than 1200 years after that of Christ and his Apostles. But we shall proceed.

"The Virgin appeared to Pope Honorius also, and warned him saying, 'You must not oppose what my religious Carmelites ask, since I myself have promoted every thing in this Order.'" P. 6.—"This glorious Queen of the Firmament, the consoler of the afflicted and troubled, appeared clad in the Carmelite habit, and surrounded with most magnificent splendors, to John XXII. Sovereign Pontiff, to his great astonishment and joy. She kindly consoled him, and promised him her protection, enjoining on him, 'besides that he should favour, confirm, and give efficacy and vigour to what she, the Mother of God, had obtained in Heaven from her divine Son, Jesus Christ, and graciously conceded to the clergy and laity of the Carmelite Order, that (these are her words, confirmed by the Pontiff's) he should publish to all the faithful, *the precious treasure of the Indulgences of the Sacred Scapular*, which she herself had given to her faithful and devoted servant, Simon; and that she, as a most loving mother, would go down to Purgatory, every Saturday, to free such souls as she should find there to carry her holy habit, subjoining thereto the obligations which those should be obliged to perform who should wear it, to merit this so great and so singular a privilege.'

"The whole is minutely related and confirmed by John XXII. in a Bull published in 1322. And as Christ's Vicar on earth, he adds the clause, *Hanc ergo sanctam*, &c. 'I therefore receive, ratify, and confirm this holy indulgence on earth, as Christ, through the merits of the Virgin, has granted it in Heaven.' This extraordinary Bull, called '*Sabbatine*,' was confirmed in 1412, by the Sovereign Pontiff Alexander V. by another Bull; and all these favours and privileges are contained in this verse—

Protego nunc, in morte juvo, post funera salvo.

"I protect you now, in death I assist you, and after that I save you." pp. 14-16.

P. 12. "Those who are invested with the habit or Scapular of the Virgin Mary, enjoy through her merits, as their advocate and protectress, that the Virgin will never permit that those truly devoted to her should be *damm'd!* Demons have several times been heard to lament and howl most horribly, saying, '*Woe to us! woe to us! from the Scapular of Mary!*' as this is truly that valid mark which renders the faithful secure and respected. As on the ring on the neck of Cæsar's stag it was written, *Noli me tangere quia Cæsaris sum*, 'Touch me not, for I belong to Cæsar; so, on the sacred habit of Mount Carmel the infernal fiend reads, *Noli me tangere quia Mariæ sum*, 'Touch me not, for I am Mary's.' Our venerable sister, *Rose Mary Serio*, who died a great example of piety, the 9th of May, 1726, aged 52, in Naples, exclaimed with exultation, "O happy Carmel! you who have Mary for your Mother, who by her protection puts to death the infernal serpent." See her life, printed at Rome in 1738. c. 41. §. 5."

We shall now behold the **INDULGENCES** which the Virgin counselled the Pope, and in him all Popes, to grant.

INDULGENCES PLENARY.

P. 17. "By a Plenary Indulgence a man returns to the same state he was in after baptism! and did he die that instant, his soul would go at once to Paradise, without passing through Purgatory." P. 25. "On the day of admission into the Confraternity of the Blessed Virgin of Mount Carmel, and receiving the habit, all the faithful, who being penitent and confess, receive a plenary indulgence. Paul V." P. 37. "To all who being penitent, and having confessed and received, visit a church of the Carmelite Order, and pray to God there for the *extirpation of heresy*, and the exaltation of holy Mother Church, &c., a plenary indulgence, with full remission of sins, is granted." P. 38. "And Honorius

III. and Nicholas IV. promised to all such, the general pardon of all their sins; this pardon, by not being limited to number or time, but positively without limits, may indubitably be considered as a plenary indulgence, conceded for any time or any day in the year."

☞ *Indulgences bring in no small gain, as do Scapulars, Cords, &c. But if they really preserve from Hell and Purgatory, why then so much offerings and Masses for every Pope to get him out of Purgatory, after all his indulgences?!!! This is a question. Do no doubts of the truth of these things ever trouble sensible Romanists?*

INDULGENCES NOT PLENARY.

P. 35 "To those who recite the litanies of the blessed Virgin, 200 days Indulgence. Sixtus V."

P. 49, "To all those who in the Churches of the Carmelite Order will hear the Mass of the most holy Sacrament on Thursdays, 100 days Indulgence, Sixtus V."

P. 45, "To those who, having repented and confessed, will on every Sunday in the year visit the aforementioned churches, an Indulgence of 87 years and 87 quarantines, with the remission of *two sevenths* of their sins.'!!!

P. 41, "To all the faithful who, on the following four Festivals of our Lady, viz. Nativity, Annunciation, Purification, and Assumption, visit the said churches, 30 years and 30 quarantines Indulgence. *Clement IV.* which, doubled by *Benedict IX.* and Nicholas V. and increased by the addition of 7 years and 7 quarantines, is now 127 years and as many quarantines!!!

ST. FRANCIS' CORD.

The books of the other various Orders are of precisely the same complexion. I shall select one. In, *Funiculus Triplec.* or St. Francis' "three fold Cord," chap. ii. p. 17. we read, "A plenary Indulgence is granted to all and every faithful christian of both sexes, who, *confessing* and receiving the sacred communion, lawfully takes the *Cord of St. Francis*, his name being written in the book of the confraternity." "Also, all

such may gain a plenary Indulgence, even the full remission of their sins in the Article of death, then *confessing*, and receiving if they can, or if they cannot by invoking the name of *Jesus*, with their mouth, or heart." p. 29.

"Pope Paul V. as *Portell* witnesseth, hath granted a plenary indulgence to the *Friars Minors*, who shall say, 'The Crown of our Blessed Lady,'" p. 62.

"A plenary indulgence for such as, on the festival of St. Mathias, Apostle, have any *cross*, or *beads*, or *medal*, or *picture* blessed by the Pope." p. 108.

"St. Francis, in the year 1223, in the month of January, obtained first from God, by the intercession of his Mother, and afterwards from his Vicar Honorius III. every year, for such as should come to the church of St. Mary of Angels the first day of August, a plenary indulgence. And that said indulgence shall continue a whole natural day, beginning from the 2d vespers on August 1, to the vespers of the following day, including the night." p. 85.

"Pope Clement VIII. anxious for the salvation of all, bestows spiritual gifts from the Church's treasure, by which the souls of the faithful departed may obtain the suffrage of the merits of our Lord Jesus Christ, and of his most glorious mother, Mary, and of all the saints, and assisted by them may happily come out of the pains of Purgatory to the glory of Eternity." P. 51. *Proh nefas! What figments!*

These few specimens of the doctrines of the Pope's Church, at this moment, are enough: they speak for themselves, and speak volumes. When the Pontiff's clergy openly and boldly publish and circulate in the very metropolis, and of course through all our land, such doctrines, as coming from the Virgin Mary and her Son, our Lord Jesus Christ, and are found resisting with all their powers the introduction of the Gospel of Jesus Christ, (even their own version of it) among the people and their little ones, nay, are quite agitated and alarmed at the very idea

of its circulation amongst them; is not this strange?—something very crooked, and fit to rouse men and open their eyes?—What? to oppose what they, on oath, believe came from Christ, through the inspired apostles; and to have no fear of, but circulate freely what they say came in 1200 years after from Christ, and the Virgin Mary particularly, through the hands of Simon Stock and the Popes, &c. and which, if true, must necessarily involve her and them in the divine anathema for adding to the Gospel; (as we shall presently see,) that any rational man can believe such absurdities is impossible. For either the Blessed Virgin is not in Heaven, or these doctrines are false. But all allow she is in Heaven; therefore must all rational men allow these doctrines are false!

But, the Very Rev. Editor of this book, and his Rev. brethren will now kindly allow us to ask them a few plain questions. As they cannot forget they are solemnly sworn to believe “that the Gospel is divine,” and of course not defective but infallibly perfect, and therefore “that every doctrine not therein or at variance with it is false, and with all such as teach or follow it, accursed of God.” We beg then to inquire of them, “Is there in the Gospel any word “of the Sacred Scapular of brown cloth, and of the Blessed Virgin’s giving it to Simon Stock, or of its being a sign of salvation, a terror to devils, and sure preservative to its votaries, the Virgin’s servants, from eternal fire? and of her going down on every Saturday to Purgatory to take her own out of it to Paradise? or of her commands to Pope John XXII. to publish his extraordinary Sabbatine Bull, and the *precious treasure* of Indulgences, plenary, local, personal, &c. with Quarantines, Stations, Jubilees, and many such things, for the benefit of the

faithful; or of her ordering any *Rosaries* or other prayers to be adressed to her? Or is there any thing there of St. Francis's Cord, with all its virtues and iudulgences? And we might just mention, as this occurrence of the delivery of this *habit of brown cloth* by the Virgin, is stated to have taken place nearly 600 years ago, can we be now informed, where it was made, or coloured, or got, or from whom did she get it? or how was it that she never thought of this *precious gift and sign of salvation* while she was on earth, nor for 1200 years after? or can it be that she was ignorant, though in heaven, for so many ages of its great virtues? To us, the whole story needs confirmation.

Looking up with humility to the divine Author of the Gospel, by which he will assuredly judge us in that dread day of days, we, in his awful presence, beg to enquire of the Very Rev. Mr. Coleman, and all the R. Catholic clergy, to answer these questions:—Has Christ or his Apostles taught these aforesaid doctrines? Or has the Virgin herself while on earth taught any of them? Are they in the Gospel?—Here we take our stand; and in the hearing of all Ireland, nay, of the whole earth, lift up our voice, and demand a direct and explicit answer.

But you have, Sir, answered very plainly, “That they are not in the Gospel, nor were ever taught by Christ or his Apostles:” for you and the Popes have, by this book and others, told us that it was in more than 1200 years after, that they were taught by the Virgin to Simon, Pope John, &c. Notable confession indeed! Mark now, Rev. Sirs, and mark well, all ye that are concerned, the conclusions, the tremendous conclusions, which most naturally and unavoidably follow.

First, when it is thus confessed these doctrines

are not in the Gospel of Christ, and that any who teach doctrines not in, or at variance with the Gospel, are accursed of God, and it is affirmed the Blessed Virgin taught these doctrines to Simon and the Popes; doth it not instantly follow, that these Rev. Gentlemen affirm on their solemn oath—what?—why that the Blessed Virgin is accursed of God? And secondly, that themselves and their books that teach these fatal doctrines, and also the people who learn them, are unavoidably cursed of the Almighty!!! We appeal to common sense, we appeal to the Very Rev. Mr. Coleman himself, are not these conclusions, alarming as they are, just and legitimate from the premises which themselves have supplied?

But 3dly, If these above doctrines, this *new way of salvation*, so confidently imputed to the Blessed Virgin, and which this clergy thus openly teach, be indeed the true and safe way to Heaven, doth it not follow of necessity, that the way laid down by our Redeemer in his Gospel is not the true and only safe way, but is defective, if not false? and therefore, that he was a defective teacher, and of course not God or the true Christ? and that the Virgin Mary is superior to him? and lastly, that the oath that bound them to the entire divinity and perfection of Christ and his sacred Gospel, is altogether a false oath? We again appeal to the reason of every man, and to all the Roman Catholic clergy themselves; if the data, that these doctrines (this new way of life) are not in the Gospel, and that the Virgin taught them to their Church, be indeed true, must not every one of these conclusions be necessarily and undeniably true also? And thus doth this clergy, by their system, unavoidably set the Blessed Virgin above and against Christ. As no one, however, can

believe the Virgin is accursed, so can nobody believe she has taught a word of these doctrines. To exhibit these doctrines more fully, however, that every body may with precision form his own judgment of them and act accordingly, we shall proceed with our remarks. Now, if this *new way* of salvation, by holy Cords, or by holy Scapulars, Jubilees, Indulgences, Quarantines, Stations, Pilgrimages, Masses, *private Confessions to Priests*, with Penances and Absolutions, Rosaries and other Prayers to the Virgin, and her weekly descent into Purgatory to rescue her own Votaries from it, Beads, Medals, or Crosses, &c. blessed by the Pope; I say, if this *new way* to Heaven by these matters be more to be relied on than *the old Gospel way* that has been from Adam to Christ, and to this day; as no clergy but the Pope's adopt *this way*, it must follow, that all who believe this, must, rejecting all others, look up, for these *blessed things* to the Pope and his clergy alone, and rely on them for safe guidance to heaven, rather than on the Gospel, or its Divine Author, of course.

When this plan is collated with that grand dogma of the Trent Creed, "*Out of this Church none can be saved*;" that they are in perfect union, and that the grand object contemplated by this whole system of religion was thus to cause mankind to look up to and rely on the Popes and their clergy, and estrange them from the Gospel, must be obvious to any one of the least penetration. As, then; this grand scheme of subjugating the human race. from the Monarch to the Peasant, or even Beggar, to one great ecclesiastical head or chieftain and his spiritual officers, through the medium of religion, was conceived; and as the sacred doctrines of the Gospel were found wholly opposed to this proud system of spiritual dominancy, so

were those other crafty doctrines, to subserve this design, framed, adopted, and ushered into the world, as directly emanating from the Blessed Virgin and her Divine Son; and to lull all suspicion, *while the Gospel, the essential authority of Christ* must be, with all diligence and prudence, as much as possible set aside and kept out of sight, His *Divine name* and that of his adorable Mother, the Queen of Heaven, must always be mentioned with the appearance of the highest possible piety and reverence! Than which device, thus to overthrow Christ's *essential authority and Gospel* in the world, and establish their own authority, kingdom, and laws by this artful use of His *name* and that of the Virgin Mary, what system of greater iniquity and hypocrisy can possibly be conceived?

What monarch thus flattered, and thus treated, or what subjects on earth, on the detection of so vile a plot, but would indignantly rise against such conspirators?—The application is easy.

How distinct is the prediction of the Apostles Paul and John, stating, “That in the Temple of God would a wicked man, the Man of Sin whose coming is after the working of Satan, sit, as God,” i. e. claiming spiritual authority over all men, and “whom the world would wonder after and worship:” i. e. the christian world, so called, would revere and obey his precepts.—2 Thess. ii. Rev. xiii. This has been much the case for many ages, of the middle or dark ages especially, as we all know.

We shall now, however, bring this subject to a point, so that all may fully understand it.—When it is acknowledged this *new way* of salvation—these doctrines, are not in the Gospel; nay, but are at entire variance with it; if this be the *safe and true way*, as the Popes and clergy have for many ages been affirming it is, the Gospel, then, cannot be the right way; hence,

to keep it out of every one's hands and disseminate the books that teach the other, (as is this moment done by the Rev. Mr. Coleman, &c. &c.) must be perfectly right. And if this new way, said to have been derived from the Glorious Mother of God and her Divine Son, be the safe and right way; then it follows, that all who lived for the 1200 years before she taught it to Simon and the Popes, not excepting the Apostles, were every one astray; as was herself also; yes, and our Lord too!!! All this is most true, or, this new way is most false.

But there is not a real christian in the world can believe that Christ was ever for a moment wrong, or that the Virgin Mary is accursed; it follows then, that no christian, not an idiot, can believe that she has ever taught any of these doctrines. Nor can any pope or priest believe her accursed; therefore, can no pope or priest on earth believe himself, when he affirms she taught such things to Simon, and the rest of them.

Now as this clergy still teach them, and circulate books that do so, and yet are sworn on the Gospels, that all who teach any such doctrines are accursed of God, does not this, Sir, to all intents and purposes, and as plainly as words can make it, amount to an open, sworn confession and declaration before God and the world, that themselves, their doctrines, and their books that teach such things, are all accursed of God? and that the whole story of the Virgin Mary's appearing to Simon and the Popes, and others, and her ordering indulgences, and delighting in *Scapulars, Cords, Rosaries*, and other prayers to her, &c. &c. was a heap of un-mixed falsehoods and gross calumnies against her, and the most sinful and mischievous of all frauds ever practised on mankind? If all this be not, conclusively, the direct and natural offspring and consequence of this clergy's awful system of religion, let all men now judge. And all this they pompously term, the "*pure and ancient faith*," and to promote and inculcate it, labour to have, not God's good book; no, no, but the books and

masters that teach such things among the people and their little ones, for their *pious* education, than which, we appeal to their own consciences, what greater mischief or cruelty to them can possibly be conceived?

In fine—When it is now unquestionable that all these doctrines, by which Christ has been dishonoured, the Blessed Virgin deeply abused, immortal souls imposed on and ruined, and “*great merchandize*” for very many ages past daily made, are mere human inventions; the Very Rev. Mr. Coleman and his brethren, to whom I mean no manner of injury or disrespect, unless pleading for God’s truth be deemed such, must see it is a duty to which they are, in the sight of God and man, now imperatively called, either to overturn these arguments, and shew that I am mistaken; or instantly and penitently renounce all these pernicious doctrines, call in and suppress for ever this “*SCAPULAR,*” and all other books that teach them, and in future teach the people no more strange stories about the Virgin; or other matters, but teach them, what they own to be infallible truth—the sacred Gospel of God. This, the public must expect. These doctrines should be proved true, or given up at once. How otherwise the indignation of the Almighty and eternal wrath can be escaped I am not able to see.

And to the laity I would beg to say, As you now see (it is even confessed) that Christ never taught these *Scapulars, Cords, Indulgences, PRIVATE CONFESSIONS, ROSARIES,* and the like; and therefore that the Virgin Mary, as she could not contradict Him, never did teach them; and of course that they must be falsehoods; and must undoubtedly curse those who dare use them; so must you now, as rational beings who would not wish to be cursed of God, nor rebel against Christ, nor join in degrading the Blessed Virgin, feel it your duty to yourselves and little ones, and to your God, to fly from these *Scapulars, Rosaries, Cords,* and such like, and embrace the Gospel of Christ, that can save you eternally.

I am, Sir, your’s truly; and an humble defender of truth, and of the Blessed Virgin,

GIDEON OUSELEY.

Dublin, Feb. 22, 1826.

THREE LETTERS;

I.

PROVES THAT
DR. DOYLE, OR HIS BRETHREN,
CANNOT BELIEVE THAT

True Protestants are Heretics.

II.

Nor can they believe that in the Church of Rome is
THE TRUE & ANCIENT FAITH OF CHRIST.

III.

STATES

THE AUTHOR'S PERSECUTION

BY PRIEST EGAN,

With a developement of

The Secret Cause of all Papal Persecution.

BY GIDEON OUSELEY.

“Woe to them that call evil, good; and good, evil.”
Isaiah v.

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LETTER I.

DR. DOYLE, THE REV. MR. KINSELA, &c.

“ We beg to call the attention of the public to Mr. Ouseley’s letters, the second of which appears in our paper this day. At this season of the year the pulpits of the Roman Catholic Chapels are employed in lectures on controversy, but until the arguments of our valued Correspondent are refuted and confuted, we are of opinion not one word should be said on any of the doctrines disputed with the Reformed Churches. Mr. Ouseley’s letters appear to us the strongest thing of the kind we have ever met with.” *Galway Independent*.

It is demonstrated, that Dr. Doyle and the Rev. Mr. Kinsele did not believe what they have lately written with regard to Protestants, and the faith of their own Church.

To the Editor of the *Galway Independent*.*

SIR,

When Dr. Doyle sent forth from Edenderry his late memorable Pastoral Letter to his clergy, forbidding them to hold any further discussions on religious subjects with those Protestant clergymen who had offered them a public meeting, and whom he dubbed ‘heretics,’ nay ‘blasphemous heretics!’ I conceived then, as I still do, that this violent attack on these venerable men, was made, not on them only, but on all the Protestants of our great empire. Having, however, waited to see the answers of others, and perceiving they did not touch the path I had marked out to take, I then wrote out my thoughts, to which I request you will even now give a place in your excellent Journal. I hope a discerning public will acknowledge that this article, if duly attended to, will serve not only the kingdom generally, but the best interests of the Roman Catholics in particular.

The entire substance, Sir, of the Doctor’s lengthy letter, may, I think, be reduced to a very narrow compass, even to these two points, viz.—“That all Protestants are heretics, and that in the Church of Rome

* This appeared also in the *Westmeath and Sligo Journals*, and it remains unanswered!

solely is the ancient and only true faith of Christ. On these, as their basis, do all the lofty claims of the Doctor and all his brethren rest. He must see, then, if these two assumptions be but taken away, as they presently shall, his whole structure must at once come tumbling to the ground. This, all men, who can see at all, must see. Now, that neither our Right Rev. Doctor himself, nor any of his brethren who possess any information, can believe, that in these bold assumptions, pernicious as they are, and most injurious to the best interests of Ireland, and of our Roman Catholic fellow subjects, there is a single tittle of truth, we shall now undertake, as with the clearness of a sun-beam, to demonstrate to the most humble capacity. And shall not Roman Catholics then see, what perhaps they never once thought on before, that they are, and have long been injured, deeply injured, from a quarter they little suspected.

And, first; when a man writes with his own hand, and, added to this, repeatedly swears on the Gospels to the truth of any matter, can he at the same time believe that the contrary of that truth is truth? Certainly not. Now, we beg with deference to ask Dr. Doyle, does he not recollect that in his letter to Lord Wellesley on "Catholic Principles," page 46, he has these remarkable words—"We respect the Church of England in general—we prize her Liturgy.—I declare fully, my Lord, that my hostility is not to the doctrine or constitution of that Church, but to her establishment, as being injurious to the best interests of Ireland." So then, not to her doctrine but her opulence is the Doctor's hate. Admirable! On this ground, then, he must hate the Pope and his Cardinals, with a most perfect hatred; for he has even a kingdom and a triple crown, and they are not behind in opulence. But this is not our point. The Doctor knows that heresy being counted the destruction of all faith, is looked on as a crime of such superlative malice and wickedness, and so far above adultery, incest, murder, &c. that none but the Pope himself can give absolution for it! and therefore that it is the greatest sin the devil can lead men to commit. To heresy, of course, must he have the greatest possible antipathy and

hostility. But "to the constitution of the Church of England," that is, to the validity of her clergy, or "to her doctrine," he tells us openly, under his own hand, "he has no hostility, but even prizes her and her prayers," &c., her doctrine therefore, according to his own showing, is not heresy. It is conclusive then, that for Dr. Doyle to believe that this Church, her doctrine, or clergy who adhere to it, are heretical, is utterly impossible; and hence, most plain is it, that when he designated these Protestant Clergymen "heretics," he wrote that, a tittle of which he did not in his heart believe, but resorted to it as a stratagem, a *ruse de guerre*, to throw dust in the eyes of the Public, and thus, if possible, cover his clergy's retreat from a combat which they brought upon themselves, and to which he but the year before appeared to have no manner of objection.

Again, Doctors Doyle, Murray, &c. before the late select Committee in London, being asked, (and we must remember they were sworn to tell truth, and nothing but truth) "Do you believe all Protestants to be heretic?" Did they say they believed them such? No, certainly: no such thing. This would not do at that time. Their answer was, as well as I can remember, "We cannot say they are heretics; for as Christian-baptism, by whomsoever duly administered, is valid, and as heresy, according to St. Augustine's definition of it, consists in a wilful and obstinate adherence to known error, we cannot know if they thus adhere to wilful error, and of course we dare not pronounce them heretics." If not, when the Doctor afterwards called them heretics, he must have wronged his own judgment and conscience.

In fine, Dr. Doyle and his brethren being sworn to believe, that the New Testament, his own version especially, is God's infallible truth." (Con. Trid. Sess. iv.) Milner, 'End of Controversy,' letter xi. owns it to be an infallible guide to salvation; they cannot, of course, believe that any doctrine in agreement with that Testament is heresy—is of the devil. But the Protestant authorized version of the Testament has no doctrine not found in the Rhemish also, (we challenge the disproof.) and all true Protestants, clergy and people, are obliged

by article 6 of the 39, to cleave to the doctrine of their Testament solely; hence, all Protestants so guided, must necessarily be saved; and therefore cannot be heretics. It must follow then, that the oath which binds this clergy to believe that the Gospel is of God, must compel them to believe that all Protestants, and all others who are guided by it, are God's people, and not heretics; and consequently, when Dr. Doyle was writing to his priests, "that these Protestant Clergymen" who had written to them were 'heretics—nay blasphemous heretics,' he did not, could not, believe what he had so written was truth, without first believing that what he wrote to Lord Wellesley, as just noticed, together with his oath before the London Committees, and that which binds him to believe and teach the divinity of his own New Testament, were all utter falsehoods!!! Now, if this Doctor cannot believe himself, how can Protestants, or any not idiots, believe him? Our position, therefore, that Dr. Doyle did not believe himself when he wrote that 'Protestants are heretics,' is now established; and hence, if he regard his own veracity, consistency, or conscience, or the opinion of the public he has misled, or the feelings of all Protestants whom he has so wantonly outraged, we call on him to make instant restitution, by openly confessing and publishing his fault, his great fault, which, if he refuse to do, we beg he will tell us, how he can be saved? And again, we ask him, why does he inflame his people's minds against their neighbours, and thus mislead, disquiet, and most vitally injure them, by teaching them they are heretics, when himself does not believe a tittle of it? And seeing it is on this ground solely are all their privations and vexations, why is this most mischievous and palpable of falsehoods persisted in, age after age, by this clergy? For let this cursed falsehood "that Protestants are heretics—detestable heretics," be but once given up, and truth told, there would be an immediate end of all animosities, and *farther disabilities*; and we all shall be quickly united in the bonds of peace and amity for ever. Can an enemy, Sir, wish this, and labour for it continually?

I am, Sir, the friend of Ireland, and your humble servant,

GIDEON OUSELEY.

LETTER II.

I trust, Mr. Editor, that it has been proved in my last letter, to the satisfaction of every impartial mind, that Dr. Doyle did not, nor could believe himself, when he wrote "That the protestant Clergy are heretics." We shall now proceed to demonstrate that neither can he, nor any of his informed brethren believe his second assumption—namely, "That in the Church of Rome is the one, true, and ancient faith of Christ."—This, we positively affirm, they cannot possibly believe.

This Clergy are bound by oath, Sir, as noticed in my last letter, "*Evangelium quod dominus noster Jesus Christus Dei Filius, &c.*" That the gospel which our Lord Jesus Christ the Son of God preached first with his own mouth, and afterwards commanded his Apostles to teach every one, is the fountain of all saving truth," &c. Added to this, St. Irenæus (lib. 3.) writes—"The gospel which the Apostles preached, they by the will of God afterwards delivered to us in writing, i. e. in the Scriptures, to be the foundation and pillar of our faith." St. Clemens of Alexandria (strom. 6. 7.) saith—"Whatsoever God thought necessary for men, to know, or believe, is consigned to us in the writings of the Prophets and Apostles. The Scriptures perfectly demonstrate themselves out of or by themselves. They make men holy, and like God. The doctrine delivered by Christ is our criterion to find out other things by." St. Augustine, St. Lyrins, and St. John Chrysostom thus spake on St. Paul's *præterquam quod, &c.* "If any one preach any gospel to you but what we have preached," he saith not "If they preach things contrary, but if they preach ever so little differently *from the gospel I preached* unto you, let them be accursed."

Now, when Dr. Doyle believes that all this is truth, can he for a moment believe the contrary of it also is truth? If not; when he so well knows that his church, in her councils of Nice, Lateran, Constance, and Trent have added many articles to the ancient faith of Christ,

how can he possibly believe, that this faith or creed of his Church, and which stands flatly opposed to the pure ancient faith of Christ, is the only pure and ancient faith? For, in these Councils were added “the DIVINE ADORATION OF THE HOST, the proper Sacrifice of the Mass, Transubstantiation, Half-Communion, *private* Confession to a Priest and his Absolution, Indulgences, Infallibility of the Church, the Pope’s supremacy, BOWING DOWN BEFORE IMAGES with prayers and head uncovered, Extreme Unction, Purgatory, Invocation of Angels and Saints,” &c. &c. All these are not only opposed to the gospel, but are found in conflict with each other, as may be seen in my ‘Old Christianity against novelty,’ and some of them in my letters to Lord Liverpool, to the Rev. Mr. Branagan, and other tracts. And farther, we can easily demonstrate, that no informed bishop or priest on earth, can believe these, or any of these ominous doctrines, are of God, any more than he can believe noonday is night, or that the *reverse* of the Gospel, or any other document he believes and swears to be true, is *true*. And if to believe these doctrines be to priests utterly impossible; surely then, to us, and to all not fools, it must be equally so. Of these articles, some were framed more than one thousand years, others than twelve hundred, or even fourteen hundred years after Christ. Can the Doctor, then, professor Kinsela, or any priest on earth, aware of this, when he said, ‘That in his Church is the true and pure ancient faith of Christ,’ believe that he was telling a single tittle of God’s truth? We appeal to common sense!

Farther, the Doctor, and all his informed brethren, must, of course, know, that in the first Council of Nice, (Anno 325,) by her twenty canons, was the faith of Christ defined, and that in the Council of Ephesus, (Anno 334,) it was decreed “that whosoever for ever should add any Article to the Faith of Nice, must be had accursed!” and that Pope Celestine (Anno 423) in his Epistle to Nestorius on that faith, saith—“Who is not judged accursed, that adds to or takes from that faith? For the faith of the Apostles requires neither addition nor diminution.” Yet the Council of Trent, in the very teeth of all this, and of the anathemas of Almighty

God himself, (Anno 1564) confirms twelve articles in addition to it, to be the faith of all Roman Catholics for ever! swearing her clergy "to believe and teach them till death, as the one and only pure faith of Christ, and without which none can be saved!" and cursing "all who reject them, as heretics, who must be punished as such." See the creed of Pius IV. Can any man now say that the Doctor, when he was writing, "that in his Church alone is the only pure and ancient faith of Christ—that she alone is Catholic and Apostolic—that she *never was idolatrous*, nor erred, no, not one hour," believed a single thought or word of what he wrote, or that any of his clergy did so?—yet he stoutly declares, "that her decision, her creed, *finita est*, is finished, unalterably finished! and men have no alternative but to submit to her; that it is heresy, and the worst of heresy, not to submit to her authority—and that Christ will be with her always, that the Holy Ghost has taught her and her bishops all truth"!!!

Spectatum admissi risum teneatis amici.

So then, Dr. Doyle and his erudite brethren believe that the Gospel, these Councils, with Pope Celestine and the ancient Fathers, taught Christ's pure faith, and that all doctrines that vary from them are accursed of God. And they know, that the doctrines of their Council and Church differ, widely indeed differ from that *ancient faith*, to the ruin of millions; and yet this "Church never erred; no never," for though this spouse is found to err all the day long, yet "she never in her life told a lie! no, not one." For the Holy Ghost has taught her and her Bishops all truth, &c. &c.!!!

Alas! for such an awful perversion of every thing sacred!

But to cast more light still on this momentous subject, we must beg to state two or three articles of this faith, with which the public, particularly our Roman Catholic fellow-men, are deeply concerned. God spake from Sinai with thunderings and lightnings, and the exceeding loud voice of a trumpet, the Ten Commandments; the first and second of which are as follows;

"Thou shalt have no other Gods before me.

"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, thou shalt not bow thyself down

before them, nor serve them: for I the Lord thy God am a jealous God.—“*Take good heed unto yourselves, lest ye corrupt yourselves, and make you a graven image, the similitude of any figure, the likeness of any male or female. Take heed to yourselves, lest ye forget the covenant of the Lord your God, which he made with you, and make you a graven image, or the likeness of any thing which the Lord thy God hath forbidden thee, for the Lord thy God is a consuming fire, a jealous God.*” —“*Take heed that thou add not unto the Word of the Lord thy God, nor diminish aught therefrom.*” Exod. xx. 4. 5. Deut. iv. 11. 20.

We now beg to ask Dr. Doyle and his learned brethren this question: When the Heathen (and the Jews too, before they smarted in their 70 years captivity,) *bowed themselves down before images*, to aid them in their devotions to God, the Creator of all, as said Celsus, Porphyry, Julian, Tyrius Maximus, and other Heathen writers, in defence of such worship, were they not guilty of idolatry? And did not Justin Martyr, Tertullian, Augustine, Arnobius, and the other Christian Fathers, charge them as gross idolaters, acting in direct violation of the second commandment, and in opposition to the Christian religion?—And if they were idolaters, we farther inquire of these Rev. Doctors, Can the like be now done, can any man ever *bow himself to pray before any image*, and be a christian? or without being a gross idolater, and rendering himself obnoxious to the divine wrath which idolaters must expect? If such then be gross idolaters, what must they and all concerned now think of their Church, or what defence can they set up for her, that, in the face of open day, has, in her Council of Trent, decreed the two following canons, in absolute and direct opposition to the Lord God of Heaven, and binding on all her clergy and people for ever? Yes, in the very face of the second commandment, notwithstanding the tremendous circumstances with which it was delivered to mankind for their observance for ever, their church, in the second council of Nice, in the eighth century, and in that of Trent in the sixteenth, has decreed that images must be used, and that the faithful must *bow themselves down*

before them: and also that they must divinely adore the Host, or Sacrament. The one decree (sess. xxv.) is, "*That images of Christ and of the blessed Virgin, and of other Saints reigning with Christ be had and set up in churches, and that the faithful shall with due reverence and uncovered heads, bow themselves down before them with prayers, and devoutly kiss them.*" Can any thing—we appeal even to the most prejudiced—can any wickedness, however audacious, compare with this? A man, or a body of men, may, in a moment of temptation, or great excitement, be led to perpetrate crimes most horrible. But that a vast body of professed christian divines should calmly and deliberately unite together, to form a positive law, in direct and flat opposition to God's holy law, to overthrow it, and thus levy war with heaven, surpasses all wickedness and madness! the rebellion of Korah was nothing to it; and yet it continues to this hour all around us!!! Horrifying as is this rebellious decree, yet they have formed another by far worse; nay, if possible, infinitely more wicked, as being more disgraceful to God, and pernicious to man.

In addition to the commandments on Sinai against heathen idolatry, the following against the still greater idolatry of the Man of Sin, also termed the Beast, is thus delivered to us by the angel of the Lord.

"Fear God and give glory to him, for the hour of his judgment is come, and adore him that made heaven and earth, and the sea, and fountains of water.—If any man adore the beast and his image, the same shall drink of the wine of the wrath of God, and he shall be tormented with fire and brimstone, and the smoke of their torment ascendeth up for ever and ever." Rev. xiii. 7.
11.

In the most complete and daring opposition to all this from heaven, is this Church's decree in the Council of Trent, sess. xiii. c. 5. "*The faithful shall give to the HOLY SACRAMENT OF THE ALTAR THAT DIVINE ADORATION THAT IS DUE TO GOD ONLY; and it must be no reason to prevent this, that Christ our Lord gave it to be eaten*"!! That is, in express words, Jesus Christ gave the Sacrament to his disciples not to be adored, but eaten only; yet we command you to adore it!!! But whosoever

adores any thing but Him who made heaven and earth, and the fountains of water, must be tormented in hell for ever and ever; the host, or wafer, did not, we confess, make heaven and earth, &c. nor did any apostle ever adore it, nor Christ command it, but the contrary; notwithstanding which, the church commands you to prostrate yourselves before it, and DIVINELY ADORE IT!!! If this be not, to all intents and purposes, equivalent to that church's decreeing that she and her people shall be the greatest idolaters possible, and perish everlastingly, let heaven and earth judge! So, then, the Almighty God commands, on pain of eternal fire, that none shall *bow down* before any image of male or female, nor *adore* any but Him who made heaven and earth; and the Pope and his Church command the very contrary, and that before the face of all men! Tremendous!!!

We beg to enquire of this Clergy, we ask all men, Do they not grant that *idolatry* is the very worship of the devil? And if it be, what must they now think of this double idolatry of their own, that so infinitely surpasses that of the worst Heathens we have ever heard of? for they looked on their images, as only representatives of other things, whereas the wafer must be divinely adored! what a religion! or rather, what higher contempt of God, and system of outrageous rebellion against his throne can possibly be conceived?

One Doctrine more we shall touch, which this Church teacheth. "That in the Mass, there is a true, proper, and propitiatory Sacrifice offered up to God for the living and the dead," Sess. 25. *Decret de purg.* Now none of this Clergy, though sworn to believe and teach this, can possibly believe a word of it; for they are sworn to believe that the only true and proper sacrifice for sin that ever appeared, was the death of Christ on the day after he gave the Eucharist. It must follow then, that they are compelled to believe that in that Eucharist, or Sacrament, or Mass, which occurred on the night before, there was no proper or real sacrifice for sin, (and if not, there can be none in any other Mass for ever) and if not, there was no victim, living, or dead therein; and if not, Christ—soul, body, and divinity,

was not in any wise therein; and if not, the bread and wine must have remained the same created substances they were; and if so, this Sacrament is a creature only. But to adore any creature, even the highest Angel in Heaven is as certain idolatry, as it is to adore the devil! Now, if a man would suffer any death whatever sooner than adore the devil, then, should he of course suffer any death whatever sooner than adore the Host. And if no Christian should worship where any created thing is adored, how can any man who fears God and cares for his own soul, prevail on himself to be present where the Host is adored? Hence this Clergy should prudently give it up. Nor was the Sacrament or Mass ever adored until Pope Honorius first caused it, in the year 1216, as these Doctors must know. And hence the above Decrees are wholly idolatrous, false and wicked.

Another consideration must be obvious, and most awful too for this Clergy to think on; it is this, their oath binds them to believe, *that all doctrines, not in, or that are added to the Gospel, are accursed of God, together with the teachers and followers of them.* But all the above doctrines (and it must be remembered, *private confession to a priest and his absolution, is ONE*) are not in the Gospel, but are directly opposed to it and to each other, as before noticed. What then is the conclusion? We beg them to draw it, that it may do them good for ever.

Asteterunt comæ et vox in faucibus hæsit.

For if accursed doctrines must unavoidably curse all who persist in teaching or learning them, what should they do, then, but penitently desist from them, and embrace those that Christ has taught? We leave a discerning public now to ponder these matters, and form their own judgment accordingly.

But with regard to heresy, with which Dr. Doyle and his brethren so unjustly charge the Protestants, we shall speak just a few words, and fully turn the tables. Dr. Manning in his "Short method with Protestants," says, and most fitly too, "To teach any doctrines, which Christ or his Apostles taught not, is to teach heresy; and any Church that would teach it, could not be the pure

spouse of Christ, but an harlot, and the gates of hell would prevail against her." And Irenæus (L. 3.) *Hæreticus est &c.* "He is a heretic who is wise above the Scripture," and (L. 5.) *Cum enim, &c.* "For when some are found to argue that the Scripture is defective and needs tradition, this is heresy." This, Sir, is sufficient. When the Doctor and his Church consider all these doctrines they are unhappily obliged to teach, they will then perhaps be constrained to look at home for this evil and open their mouths no more.

Non vides id manticæ quod in tergo est.

We must now be allowed to address the Roman Catholic laity, over whom my heart deeply mourns, and whom I would if possible rescue from all these mischiefs in which they have been long entangled. Do they believe that Christ, the Apostles, the blessed Virgin, or other disciples, were they now on the earth, would, in opposition to the whole divine law, thus bow themselves down before images, and kiss them? or before the consecrated wafer and divinely adore it? If they do not, cannot believe they would do so, why then should they do it? And ought they not now consider, whether they should obey the Pope who commands this, or their God and Saviour, who forbids it on pain of eternal ruin in hell? And why is the second Commandment cast out of their Catechisms, and the tenth split into two to make up the ten, but to hide it from their eyes and thus keep them from alarm, lest they should rather obey God than the Church, and cast away this most dreadful and pernicious service taught them by their clergy? And why is there such alarm about their children reading the Scriptures, but to prevent them from making this awful discovery? Now, let candour say, Did Doctor Doyle believe he was writing truth, when he wrote---"Our Church alone has the faith of Christ"? Certainly not: or did the Rev. Professor Kinsela, with these things before him, believe himself, when in his late letter to Dr. Singer he boasted so much of "his being in the only true *Catholic Church*, and that he would sooner suffer any thing, even death itself, than not be a Roman Catholic." I say, did this divine believe himself? No, truly; not a word of it. Nor can any of these gentlemen believe for a moment "that out of their Church is

no salvation," until they can first believe that their Testament is false, which tells them, "that all who call upon the Lord Jesus Christ, believing on him with a heart unto righteousness, shall be saved," and that even heathens who do good, who fear God and work righteousness shall be saved." Rom ii. 10. x. 10. 13. Acts x. 35. Yes, they shall be saved, though they had never once heard of the Pope or his creed. Hence, none of this Clergy can believe himself, or his dogmas that stand opposed to the sacred truth they are sworn to believe. Their silence here will fully prove the truth of these facts. God knows, who knows my heart, I would not do the Roman Catholics, clergy, or laity, any wilful or known disservice, but would rather see them all, now, and eternally happy: and, as my eyes are open to see these frightful abuses put upon my countrymen, I dare not but cry aloud and faithfully tell them the truth, whether they will hear, or whether they will forbear. This is God's command, and we must obey it at our peril.

In fine, we now appeal to every candid man, whether what we undertook to demonstrate, is not fully accomplished?—namely, that when Dr. Doyle, in his Pastoral Letter from Edenderry to his clergy, designated "The Protestant clergy, and their people of course, heretics," and so confidently affirmed "that in the Church of Rome is the pure, ancient faith of Jesus Christ," he did not, could not possibly believe himself; neither could any of his informed brethren give credence to a word of these allegations. For what, then, are the Roman Catholic laity, we beg to ask them, enduring the privations and exclusion from political privileges they so loudly complain of, and are daily vexing themselves for? What can the cause be, but their own inconsideration and fatuity in believing that, (namely, "that Protestants are heretics---are of the devil---and that their own faith, alone, is true,") a tittle of all which, they may now see, if they will see at all, their clergy cannot believe---no, not a syllable of it. And when their clergy can not believe nor uphold them, until they can first prove their own New Testament is false—is not of God, why is there such *hatred and anger* to Protestants for not believing them?—This *hatred and rancour* to Protestants, taught in the very Notes of their Bible, called Dr. Troy's

Bible, and elsewhere too; so horrified Mr. O'Connell himself when he read them, that he openly and vehemently declaimed against them, (in 1817) but to no purpose! Now, should not their orators, gentlemen, and friends, therefore, if they really wish to serve them, instead of fruitlessly trying in various ways "to burst open the gates of the Constitution,"---I say, should they not rather unite themselves at once, and in a body address this clergy, nor ever give over pressing and teasing them until they get them to abandon these *frightful doctrines* which they can't believe, and embrace the holy doctrines of their own Testament, the doctrines of faith, loyalty, and peace—of love to God and man: this done, these gates would fly open at once. Can it be "craziness" to recommend this?

I am Sir, the friend of my long abused, and injured Countrymen, and truly yours,

GIDEON OUSELEY.

PERSECUTION OF MR. OUSELEY,
IRISH MISSIONARY;

*With a clear developement of the real cause why the
Papal Clergy resist the Gospel and its Advocates.*

"We request the attention of our readers, especially our Roman Catholic readers, and more especially their Clergy, to the letter of Mr. Ouseley in our second page, replete as it is, with sound reasoning and Christian admonition—calculated alike to convince the judgment, and operate on the sensibilities of the reader. The arguments are so framed as to appeal at once to the understanding and the HONESTY of those most deeply interested in them—combining the rare qualities of strong argument with conciliatory language—the wisdom of the serpent, and the harmlessness of the dove. The awful deductions from obvious data are tempered by an assurance that they are intended for the welfare of those against whom they militate. We are particularly anxious that the catholic clergy should attend to this subject. The station they occupy in this country, and the influence they possess over the minds of the lower orders, render it a paramount object to bring THEM under the immediate and blissful influence of pure Christianity." *Westmeath Journal, Jan. 12, 1826.*

'We beg to call the attention of the public to the letter of Mr. Ouseley, which appears in our paper this day. The subject upon which it treats embraces objects of the most paramount importance to the welfare of the people, and the tranquillity of the

country. His arguments are strong, clear and conclusive—calculated to dissipate error and challenge conviction.—His sentiments, however, breathe only peace and good will to the clerical gentlemen, against the tenets of whose church his strictures are directed.”—*Sligo Journal*.

To the Editor of the *Sligo Journal*.*

Dunmore, December 9, 1825.

Having, Mr. Editor, through a gracious Providence, escaped with my life from the violence of a ruthless mob, excited against me in yesterday's market of this town, I sit down to state to you the particulars of this atrocious outrage and persecution. On my return, Sir, from a tour through parts of the County Galway, I noticed, as I was riding through the people here, that they were cursing and swearing, &c. as if they had no souls to save, nor God to fear or serve. I thought, who will care for these poor sheep, and in pity show them their great danger and awful state? Looking for no opposition, as this is the town of my nativity, I rode to a convenient spot, and in their own tongue addressed the multitude, as has been my manner these many years past. Whilst I mildly set before them the fatal consequences of wickedness, and their duty to their Almighty Father, and Saviour; their kind looks, heavy sighs, and deep attention, evinced the grateful feelings of their hearts, and that they understood what they were hearing. This sight to me was truly gratifying. All was tranquillity and peace, until, in an evil hour, Priest, or rather *Dean Egan*, (for it seems, Sir, he is a Dean) came riding into the crowd, in a great passion, shouting, “What are you doing here? begone, begone,” &c. He then assailed me in terms of low and unmeasured vituperation; thus forgetting all decency, he sunk to his former level.

Naturam furca expellas licet usque recurrat.

“Crooked nature will be crooked still.”

Soon the uproar and tumult were tremendous; the whole market was convulsed; every one was running to see

* This letter appeared in the *Galway Independent*, and in the *Westmeath* and other Journals.

what was the matter. It might well remind us of that of Demetrius and his craftsmen at Ephesus, while he shouted to them, "Sirs, ye know that by this *craft* we have our wealth; moreover ye see and hear that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned much people, saying, 'That they be no Gods which are made with hands'—so that this our *craft is in danger to be set at nought.*" (Acts xix. 25.) Just so exactly.

Not only, Sir, did the tumult and yelling now rend the skies, but strokes began, in the first instance, to fall upon the beast I rode, to set her wild, and others took up stones, doubtless, to level the man whom their priest had proscribed. I said at this crisis, "Sir, do you wish to have me murdered in the open day?" I leaped down from my beast which they were striking; and at this moment some of the Police providentially made their appearance. One of them observed a man having a stone about two or three pounds weight in his hand, waiting for his opportunity, who, on seeing himself eyed by the policeman, let down his hand and hid in the crowd. The *meek* Dean also, observing them approach to the scene of riot, now thought proper to take *himself* away, after having done his *good* work. Notwithstanding the fury thus excited, and the greatness of the danger with which I was menaced, thank God! I escaped unhurt. These, Mr. Editor, are the men who clamour for liberty and political power!!! But had they their wish, could we expect to be let live at all?

Be so good, Sir, as to permit me to add a few plain observations, which I think this subject demands. When this clergy, in their opposition to the Gospel, whether read, heard or spoken, are so mightily alarmed, and their enmity is raised to such a height, that they become not only rude, but hostile too, to those who are found promoting the knowledge of this Sacred Book, and whom on any other occasion, they are willing to treat with civility and respect—must there not be some mysterious cause, some very weighty reasons for such strange conduct? Only put away the Scriptures, Sir, and all parts of them, from the schools erected for the peasantry's children, and replace them with any little tales or histo-

ries you please, and the schools shall soon overflow, and all contentions with those ladies and gentlemen who promote education, and with parents for sending their children, shall cease; or, let Reynard the Fox, or what other story or balladone will, be read, explained, or sung, when and where he will, and let the whole market crowd around him, to hear and divert themselves as much as they wish, shall any notice be taken of it? will any of their Reverences interfere or heed them? No, truly. But when the GOSPEL is opened, then all is alarm; all their anxieties are at once awakened; they are roused immediately to hostility. This priest who thus attacked me, was born at our doors, and can have no personal enmity whatever to me, any more than I have to him or his brethren, nor could he ever think of being rude to me, much less of raising a mob to endanger my life, had I but let the Gospel alone!!! What, then, is the inference, Sir? Or what can it be but this: That not with great or small, but with the Sacred Scripture only, is the enmity and quarrel of this clergy? For let this book be but laid aside, and all will at once be peace and civility. This, strange as it is, is no new thing; this was the very feeling of this clergy 281 years ago, and doubtless long before with regard to the sacred book of God.

Hear the Bishops at Benonia, in their advice to Pope Paul III. just before the Council of Trent had sat. Say they, "The Scripture, in short, is it, above all others, that has raised these tempests and whirlwinds with which we were almost carried away; and in truth, if any one diligently compare it with what is done in our Church, he will find them very *contrary to each other*, and OUR DOCTRINE NOT ONLY VERY DIFFERENT FROM IT, BUT REPUGNANT TO IT. By all means, therefore, let as little of the Gospel as may be, in the vulgar tongue especially, be read to the people; that little that is in the Mass ought to be sufficient, neither should it be permitted to any one to read more: for while people were content with that, things went on well, but quite otherwise since more was commonly read." See Tillotson's Sermons, Stillingfleet, &c.

Two subjects particularly, Sir, greatly perplex the thinking part of the laity, and doubtless some of the

Priests too. The one is,—Whereas this clergy are sworn to believe the Gospel is from God, and hath Christ's blessed religion, and that on examination, no doctrine is in the Protestant Testament, that is not found in the Rhemish also; when the people know this, and consider the opposition given it, they are at a stand, and find a difficulty they can't get over to account for this inconsistency. Various reasons have been offered, and conjectures formed; but they do not cut the knot, they can satisfy no man of sense: the veil still remains: but whenever it shall be removed, it will, doubtless, greatly astonish many, and that, even of the clergy themselves who are not yet in the secret fully, if at all, and have no other good reason for opposing the Scriptures, but that their superiors direct them to do so. The other matter is this—They are taught that of their 27 mortal sins viz.—7 capital, 4 crying, 6 sins against the Holy Ghost and 10 against the ten commandments—any one destroys the soul in hell: and they see, after all that has been said of the holiness of their religion, every body around them, rich and poor, clergy and laity, contaminated daily with one mortal sin or another. Where then, (they must very naturally think) is the benefit of their religion, when they can see none, neither themselves nor others, cured by it? This also must greatly perplex and disquiet their minds, particularly when they see the Gospel—the *cure*—the only sovereign and infallible *Catholicon* given by Christ himself, made light of, and such as cleave to it scouted and hated as heretics, schismatics. &c. !!!

To penetrate the secret, then, to break up the foundations of the great deep, to unfold and develop the hidden things of darkness, and account for these difficulties, must though it may pain some interested ones, prove an acceptable service, bring glory to God, and be productive of immense good, nay, of incalculable blessings, not only to those who now live, but also to generations to come. The awful secret, Sir, enough to make the stoutest heart tremble, and every ear that hears it tingle, (and hear it they now must,) is this: *This clergy, this Hierarchy, Sir, tell it not in Gath, are solemnly sworn on the Gospels of God, to believe what is right; and to teach what is wrong! to believe what is blessed, and to*

teach what is false and cursed of God, even the corrupt dogmas of men! In a word, they are sworn to believe the blessed Gospel of truth, and to teach its direct opposite, the baneful fabrications of the Trent Council and Creed!†* This, Sir, is the *dread secret* which all the world should know—the baleful, deadly secret, that is the real and pernicious source of the greatest sorrows of Ireland; yes, and of Spain, and every other country that is cursed with it. Of the truth of this, every one, not wholly blind, can, on the most slender examination, be abundantly convinced. Whoever will spare time to consult my “*Old Christianity.*” “*Letters to Doctor Doyle,*” to “*Lord Liverpool,*” &c. and also my late Tract on “*the 8th Apocalyptic beast,*” shall quickly be satisfied of the entire correctness of this statement.

A case that has just appeared in the *Evening Mail* is strongly in point, “A priest in Ulster lately called on a protestant clergyman to aid him in erecting a chapel, who replied, I shall cheerfully subscribe £100. on one easy condition, which is, that you will put over the door of it a stone with one verse only, and its comment, from your Douay Testament, inscribed thereon; I mean, Acts xvii. verse 11. “*These were more noble than they of Thessalonica, who received the word with all greediness, DAILY SEARCHING THE SCRIPTURES, if these things were so.*” The note also is truly excellent: But the priest, much as he wished for the £100. would not consent. !!! Add this to the advice of the Benonian bishops, and to their daily practice, to corroborate what has been said of their dread of even their own Scripture.

In my letters to Dr. Doyle, in 1824, p. 36, are these words, “They,” (the R. C. clergy) “cannot do without the Bible nor yet with it, without it they would have no pretension at all to be Christians, and so would be forsaken; and with it, if open to the people, their doctrines being found opposed to it, they must be detected as masked heathens and be forsaken. To preserve the appearance, then, of being Christians, they are obliged to extol this sacred book; and, then, to prevent dreaded

* Con. Trid. Sess. iv.

† Bul. Sup. Form. Juram. Fid.

detection they must labour by various artifices to discourage the reading of it, that their people may be kept in profound ignorance of its holy doctrines. This, the Dr. must see is the real cause of their constant perplexity and strange inconsistency,"

But I predict their fears will come upon them speedily, the mask shall be removed, the desolating trick put upon mankind for so many ages shall be opened up, and then shall they be forsaken indeed, unless they wisely and timely cast off their dogmas. For the Bible, yes, the Bible is rapidly going forth, and it or their Trent Creed must fall; that is, God, its Author, or the Papacy with Babylon, must fall; fall, to rise no more !!!

Some of your readers, Sir, who perhaps, have not seen my tracts, nor informed themselves well on this subject, may indignantly exclaim. All this is mere assertion, it is prejudice, it can't be possible! no body of men, no clergy in their senses could allow themselves in so horrifying a system—a system that, evidently, must necessarily destroy for ever such as persist in it.

In reply, I am free to acknowledge, that this *frightful system*, to which the Pope and his clergy are eventually, and, I shall say, unhappily attached, has not been fabricated in whole or in part by any who now live: it has been framed ages back. Yet, most certain it is, that it is such as we have stated; and so long as this clergy and people adhere to it, they and all men must see, they render themselves as guilty in the sight of God, as if they themselves had been actually the framers of it. My prayer to God, therefore, for them is, that they may in God's name discard it at once, and escape for their lives to the arms of a merciful Saviour, and to his unerring gospel. For I can have no other aim than that of a friend, who would drive men out of a palpably bad and falling house, into one that is evidently safe and good. To convince such men, however, I must refer them to what I have written. I shall here adduce a few short specimens only which they can't mistake.

God's book, to the truth of which this clergy are sworn, commands, 1st. That none must *bow down* or give any religious service or reverence to any image of male or female, &c. Exodus, xx. Deut. iv. But the

Trent Council swears her clergy "to set up images in Churches especially, and to teach the *faithful to bow down* with head uncovered and prayers before them, and reverently kiss them." Sess. 25. 2d. God commands, "That none shall ADORE any but HIM who made Heaven and Earth, the Seas and the Fountains of Water, and this, on pain of eternal fire. Rev. xiii. 7. 11. But this clergy are sworn, "TO ADORE THE HOST OR WAFER AS GOD HIMSELF," although it is owned, "no Apostle did so."!!! Sess. xiii. chap. 5.

3d. The Gospel teaches "that Christ was born of a woman, and was circumcised, and preached, and died on a cross, and rose again, and ascended into Heaven." But this clergy are sworn to believe and teach, "They have power to make Christ of bread and wine; and that this, tho' not circumcised, nor has it preached, nor died, &c., yet is the "true Christ the Son of Mary."!!! Sess. xiii. c. 4. Bul. Pii. iv. 4. They are sworn "That there never was any true and proper sacrifice for sin but the death of Christ on the cross." And they yet are sworn, "That on the night before it, there was a true and proper sacrifice for sin in our Lord's Sacrament, and in every true Mass ever since."!!! Sess. xxii. c. 1. 3. If here be not sufficient proof of sworn self-contradiction judge you, Sir.

Again, This clergy, Sir, are sworn to believe, "that they have power from Christ to forgive sins as fully as he did himself." Trent Council, Sess. xiv. c. 5. (Dr. Delahogue in *Tractatus Ecclesiæ*, for the Maynooth students, has 300 pages to prove this)—also they are sworn "that there is a purgatory in which souls not fully purged are detained, and can be relieved by masses, offerings, &c." Sess. 25. But as these decrees are found irreconcilable with each other, so can no priest alive possibly believe them true. For if purgatory be true, their pardons must be false; and if these pardons be valid, purgatory is annihilated. But we shall see the proofs. They forgive sins by Baptism, Penance, Masses, Indulgences, and Extreme Unction. Now, it is granted the divinely pardoned thief, and Lazarus went, at death, straight to Paradise, the third Heaven, with the angels. Luke xvi. 22. xxiii. 44. 2 Cor. xii. 2. 4. As Christ then,

is no respecter of persons, and as his pardons are ever the same, and must bring all who obtain them to Paradise, if these five pardons then given by this clergy, (each of which brings them its own emolument,) be the same as Christ's pardon, they must have the same effect of course, and so all those who get them must at death be carried by angels straight to Paradise, or Heaven. But if they be not thus taken to Heaven, it must follow the pardons they got, varied from those given by Christ; and, therefore, were necessarily false; and these pardons being deceptions, leaving the soul under all its sin and guilt, and under wrath, they could not go to purgatory; and if not, where do they go?

Hear now, Sir, and be astonished; and listen attentively, ye, my Roman Catholic friends, and be alarmed and affrighted at what must now appear as clear as the noon day—even what your own clergy tell you, and openly tell you: yes, all the priests on earth as with one mouth declare, (much as they are sworn that all these pardons they give you are divine,) that the whole of them are false! False? Yes—false, every one!!! For as soon as even the Pope himself who is the head and fountain of them, and, of course, the best prepared, dies, all his clergy on earth proceed to say masses for him, and obtain offerings to extricate him from the pains of purgatory!!! This has not been done in a corner!!! And now let all men say, is not this fact equivalent to an open declaration that he did not go to heaven; and that all these pardons varied from Christ's, and therefore were every one false? For had they been divine or valid, he must have gone to heaven, not to purgatory. Here then is an open confession, that all these pardons were by no means divine, but false, altogether false!!

So then, if these pardons be divine, none who get them can go to purgatory: and if so, all the cash daily made by releasing souls from it, must of course be lost. But if this is too shocking to be endured, and that purgatory cannot, must not be given up, (although St. Augustine, St. Patrick, G. Biel, Cardinals Fisher and Cajetan say, that there is no authority for any such place).—I say, if it must stand, then it must follow, these pardons are assuredly false, and must be given up

with all the gain made by them !!!—Now, be these pardons true or false, it is obvious they necessarily annihilate purgatory; for if false, they who get them die not in a state of grace but in their sin and guilt, and therefore cannot go to it; but if true, they who receive them go off to Paradise, and not to purgatory; and so none go to it; and then it must lie waste, or have no existence at all. But if it exist not, and if the Pope and all others supposed to go thither, and for whom so many masses are said and so much offerings are collected, go, not to it, nor yet to Paradise; whither, alas, must they go? This ought to be known and told us! Roman Catholics, think on this ere it be too late!!!

These few specimens, Sir, are enough; and when coupled with their doctrine of INTENTION, found in Sess. 7. Canon xi. of Trent, and the Rubric of their Missal, which absolutely debars them from all possibility of knowing whether they ever got or gave a true sacrament, or whether they are true Priests, or true christians at all, will go to demonstrate their fatuity in adopting so frightful a system of religion, which must astound every one who understands it, and which I again pray God they may quickly abandon for ever. As a discovery of these fatal errors and abuses, Sir, if once made by the people, must prove fatal to this system, and spoil this whole trade and market for ever: and as the Gospel of God, and all fair expositions thereof, whether preached or written, are most likely to lead to this discovery, so must they dread it more than any thing on earth. It can be no wonder then, in order to prevent this, that they thus oppose themselves with all their might to this sacred book, and its advocates, even as the Bishops at Benonia so long since advised the Pope to have done.

We beg to conclude, Sir, this most important of subjects, with a few plain dilemmas, in which, their fatal doctrines necessarily entangle this clergy, and from the horns of which we would most gladly extricate them if possible.

1st. Supposing the existence of a purgatory, and that souls may be delivered therefrom by masses, offerings, &c. if a few can extricate some, and that others require many, must not he who requires the greatest number have been of course the greatest sinner, and endure the greatest

torments of purgatory? What then of those great ones for whom so many are offered? will their relatives be content to have them held up as such very great sinners? But of all that have ever left this world, for none, have such a countless number of masses been said as for the Sovereign Pontiff. For whenever a Pope dies, masses for his relief from the pains of purgatory, are said all over the world, as we all know. Now, had they been thus said for a Mahometan, or Pagan Pontiff, or Protestant Sovereign head of the church, for his relief, should he not be counted the greatest sinner that ever lived? But if the greatest of all sinners be of necessity the "Man of Sin," and if he that needs most masses be he, shall it not instantly be consequent that his clergy must acknowledge that his Holiness is "this Man," (in the event of which all who care for their souls must flee from him and them for ever) or as honest men, confess openly to the world that Purgatory with all these Masses, &c. were so many corrupt, mercenary, and most pernicious human inventions, and the cash obtained by them, the most scandalous fraud ever practised on the blindest credulity? Which horn of this dilemma they will prefer is for them to determine. One, they must choose.

2d. Seeing all this clergy are on oath, that Jesus Christ and his gospel are infinite truth, and that all doctrines and teachers opposed to them, are of course unavoidably false and antichristian, when the above five pardons and other doctrines they are sworn to teach are not only proved but confessed to be "very contrary to Christ's pardons and doctrines," Can any sensible priest on earth forbear to believe them, every one, false and antichristian, and their chief teacher, therefore, Antichrist?

Must they not, then, see themselves instantly arrested between the horns of another dilemma? It is this—either to openly confess that the Sovereign head of all these false doctrines is the predicted "great Antichrist," and themselves his servants, (to the great terror of every man of sense) or to abandon all these pardons and doctrines for ever, and so let us all be one in Christ Jesus, by his gospel, and by the influence of the Spirit of peace and love. One horn or the other they must choose.

3d. As this clergy, with all these incontrovertible facts before their eyes, must now be constrained to believe that all these pardons and doctrines of theirs, that thus so widely vary from Christ and his gospel, are frauds, and the worst of impostures on blind credulity, and that they who persist to teach them must be false prophets and destroyers of themselves and of mankind; can they then for a moment avoid seeing themselves led to this 3d awful dilemma—either to be content to exhibit themselves to the whole world, as the worst enemies of God and man, and their own most deadly foes; or confess openly and honestly that those papal pardons and doctrines are most deadly errors and deceptions, and turn away from them at once, cease to persecute the gospel and such as preach it and adhere to it; and, with their people, embrace it with their whole heart, themselves? Then shall they escape the storms of eternal wrath that lour over them, and the present contempt of mankind.

Then shall we all be one, and the followers, not of any corrupt creed or mortal, but of that one great and only Head of the true church, Christ Jesus, and his blessed gospel; and thus shall we be one great people, sweetly cemented together by divine truth, grace, and love; and, all political disabilities then ceasing for ever, be equally entitled to all the privileges of our Constitution, civil and religious, without farther trouble or distinction, and withal have the smile of heaven upon us, and, of course, every blessing amongst us.

How happy would this state of things be to us all! To lead to this, in all I write and labour and preach, is most assuredly my desire, object and constant aim, and not the hurt of any man, woman or child living. Which horn then of these plain dilemmas, this clergy will now choose is with them to determine,

We must here beg to remark, when it is so very evident that these new dogmas were framed by interested men, for purposes totally at variance with Christ's holy religion, and that by fair and legitimate argument, they thus unavoidably entangle their Head, and his most talented and acute Doctors in such mazes and horrifying designations, from which they can by no art whatever extricate themselves; and seeing it is most certain that the rest of their

peculiar dogmas, when critically handled, are found to conclude in the same degrading designations." (For what more odious can be conceived than "Man of Sin, False Prophet, Antichrist"? Yet odious as these epithets are, they are the necessary fruits of their own doctrines, as are thorns of thistles.) I say when it is evidently so, why not be done with them at once and for ever?

One remark more is worthy of the deepest attention possible, and to every believer in Revelation most striking. That a King or Dynasty called the "Little Horn, who would speak against the Most High and think to change his laws, and wear out, or destroy his saints," "that in the Church a false Prophet," the "Antichrist," "the Man of Sin, sitting in the temple of God, as God," claiming supreme authority over all God's people, would arise, and remain for many ages; has been predicted, and written down, more than 2400 years ago, by the prophet Daniel, vii. 25; and than 1700 years back, by St. Paul, 2 Thess. ii. and by St. John, Rev. xiii. xvii. Now most singular and yet most certain it is, that the very doctrines, assumptions, and claims which the sovereign Pontiffs and their clergy have agreed on, settled, and sworn each other on the gospels to hold and maintain for ever, do necessarily and unavoidably affix to that Head and them these very designations of "Man of Sin," "False Prophet," "Antichrist," just as has been predicted, and as all fair argument proves. Thus is the divinity of prophecy at this moment established before our astonished eyes!! O that we may learn wisdom and adore. But if men dislike thorns they should pluck up the thistles; even so then should those who dislike those predicted odious designations, root out these wretched dogmas that so necessarily produce them.

If my conclusions seem severe, it will I think be found on a closer inspection, that they flow naturally from given data; these data, or false doctrines, therefore, are the bitter roots which should be hated and removed.

If Brin's Sons will now but examine, all shall soon be well.

March 30th, 1826.

I am, Sir, &c. &c.

GIDEON OUSELEY.

THE STATEMENT

GIVEN BY THE

R. C. PRELATES,

*As the Result of their Enquiry into the Causes
of the Progress of the*

Reformation

IN THE DIOCESS OF KILMORE,

TOGETHER WITH DOCUMENTS ALLUDED TO THEREIN

THE

Counter-Statement,

AS CONTAINED IN

*A Speech of the Rt. Hon. Lord FARNHAM,
delivered at a Meeting held in Cavan, for the
Formation of a Society to advance the Protes-
tant Reformation, and to afford protection to
those who from sincere conviction may renounce
the Errors of POPYRY.*

“MAGNA EST VERITAS ET PREVALEBIT.”

“MARK---HOW A PLAIN TALE SHALL
PUT THEM DOWN.”

Tralee---February 1827.

REV. JOHN W. WALKER

of the Board of Trustees of the
University of the South

has the honor to acknowledge
the receipt of your letter of the
10th inst. in relation to the
above mentioned subject.

Very respectfully,
John W. Walker

Secretary of the Board of Trustees
of the University of the South

Orangeburg, S. C.
April 10, 1854

THE STATEMENT

Given by the R. C. Prelates, as the Result of their Enquiry into the Causes of the Progress of the Reformation in the Diocese of Kilmore :

CAVAN CONVERSIONS.

The Catholic Prelates of Ireland having finished the business for which they were lately convened in Dublin, directed their attention to the state of the Diocese of Kilmore, where the aged and infirm Bishop, then present, required a coadjutor to assist him in protecting his flock from the insidious snares of Proselytism and the desperate attacks of persecution. After mature consideration, it was resolved, that the Most Rev. Dr. Curtis, Metropolitan of the Province ; the Right Rev. Dr. Magauran, the Right Rev. Dr. M'Hale, and the Right Rev. Dr. Crolly, should be requested to proceed to Cavan, where the Right Rev. Dr. O'Reilly had appointed a meeting of his Clergy, in order to obtain every information in their power concerning the causes of the defection in some districts, under their spiritual superintendence. Accordingly the Prelates and the Clergy of Kilmore, assembled in the town of Cavan, on Thursday, the 14th instant, and intended to commence their religious proceedings in the Chapel, but were prevented by five itinerant Preachers, who had previously collected a crowd at the Chapel Gate, for the purpose of exciting the Catholics to a breach of the peace, and thereby defeating the

peaceable and important object, for which the meeting of the Catholic Clergy had been convened. When the first scheme adopted by the Biblicals was frustrated by the prudence of the Prelates, they received an insolent letter, signed by five of the Biblical gentry, who called for a public discussion with Dr. Curtis, and the other Bishops, on subjects of religious controversy. --- From a becoming sense of their own dignity, the Prelates treated this impudent communication with silent contempt, and remaining at the Inn, proceeded with their important investigation.

After a solemn appeal to God, that might be regarded as equal to an Oath, the Clergy and Laity, who were examined, clearly established the following facts :---1st, that money salaries, situations in the Hibernian Schools, profitable employment, clothing, and other species of bribery, were proffered to the poor Catholics for the purpose of betraying them into a temporary and hypocritical abandonment of their faith.

2dly -- That the miserable creatures who yielded to these temptations were worthless vagrants, strolling beggars, prostitutes, with their illegitimate children, idle school-masters, unemployed labourers, some notorious characters, and disguised Protestants, pretending to be Catholics, that they might be qualified to participate in the reward of perversion. Such is the despicable description of ignorant and starving creatures, who have, in many instances, been carried

in carts, to Farnham-House, where they receive the rewards of apostacy, previously to their preparation for the communion table in the church of Cavan. Every enlightened and liberal Protestant in that congregation is disgusted with such fanatical exhibitions, by which party spirit is excited, good will among Christians diminished, and the peace of society deplorably endangered. When such means are employed in the propagation of the Gospel, the principles of the Christian Religion, and the maxims of its pure morality, must be totally disregarded.

When the truth of the facts above mentioned was fully established in presence of the Prelates, by some respectable witnesses, who had rejected the allurements of proselytism, and by others who from remorse of conscience, returned with tears of contrition to the Faith which they had unfortunately abandoned, during a few weeks, it was deemed proper to send those deponents and respectable persons to vouch for their good character, before the Magistrates, who were at liberty to examine them strictly, and afterwards sanction sworn statements, by their signatures. Magistrates who were called on to perform this duty, declined, saying, "that it would come more regularly before them on Tuesday, the 19th inst. at their Magisterial Sessions." Under these circumstances, the Prelates remained at Cavan until the day appointed, when the witnesses again attended with their affidavits and vouchers, which were presented to the Sovereign

and six other Magistrates, who held a long consultation, after which they kept the affidavits and refused the oaths of the deponents, stating, that their depositions could not be received, as they did not refer to any assault or breach of the peace. Many affidavits were submitted to the Bench of Magistrates---and it may not be improper to subjoin a few of them, that the public may know the nature of the evidence which was refused :

William Reilly, of the parish of Killincare, schoolmaster, came forward to swear, that Robert Morrow, of Ballyjamesduff, promised him a situation in one of the schools, on condition that he should embrace the established Religion; that he did embrace the offer, and was supported during three weeks by Lady Farnham, whilst he was preparing for the management of a School, but that remorse of conscience tormented him, until he returned, and was reconciled to the Catholic Church.

Catherine Fitzpatrick, of the parish of Killmore, School-mistress offered to swear, that George Kildre, one of Lord Farnham's moral agents, proposed to give her £5 in hand, and 4*l.* annually; adding, that her brother should receive 10*l.* in hand, and 10*l.* annually, on condition that they would read their recantation in the Church of Cavan.

Bryan Smith, of Durham, in the parish of Killincare, proposed to swear, that he was a Roman Catholic; that Brennan, who had lately

abandoned the Catholic church, and a preacher named Jackson, called at his house on the 7th inst., and endeavoured to prevail on him to become a Protestant, as Brennan had done, promising that they would procure for him 12*l.* and a farm of land, on such terms as would make him comfortable during the remainder of his life; and that when they were unable to induce him to join them, they left two books with him, one of which was entitled, “Andrew Dunn’s Conversion.”

On Sunday, the Prelates performed Divine Service in the chapel of Cavan, where the immense multitude from morning until evening, afforded clear evidence, that the New Reformation is not much relished by the Catholics in that part of the country. The Primate, Doctor Crolly and Dr. M’Hale, addressed the audience at three different hours, during which, the piety and fervour of the congregation, proved clearly that they will bear the most distressing privations, and endure every species of persecution rather than abandon the spiritual consolation of their Holy Religion.

Having explored the sources, and exposed the schemes of Proselytism, the Clergy of Kilmor proceeded to elect a Co-adjutor to their aged and venerable Bishop, and in the discharge of this duty, gave an instance of integrity, that would not dishonor the ages of primitive purity. Anxious to promote the Glory of God, and the Interest of Religion, they forgot any private a

tachment, and extending their impartial and religious views beyond the boundaries of their own Diocese, selected three individuals, eminently distinguished for virtue and talents, whose names are forwarded to Rome, that the Head of the Church may appoint one of them, to assist their venerable Prelate in the discharge of his arduous duties.

Such is the plain and faithful outline of the facts communicated to the Prelates during this important investigation, which was thus brought to a happy conclusion.

† P. CURTIS, D. D.
 † WM. CROLLY, D. D.
 † JAS. MAGAURAN, D. D.
 † JOHN M'HALE, D. D.
 † F. O'REILLY, D. D.

Cavan, Dec. 19, 1826.

THE FOLLOWING IS THE LETTER ALLUDED TO IN
 THE FOREGOING STATEMENT :

“ *Cavan, Dec. 14, 1826.*

“ Most Rev. Sir---The object of your visit to Cavan, connected as it is reported to be with the recent conversions from the Roman Catholic to the Protestant Faith, which have taken place in that town and neighbourhood, will, we trust, be considered a sufficient apology for the present communication.

“ If we are correct in the assumption, that

enquiry, either of a public or private nature, is about to be instituted into the subject, we have no hesitation in stating it as our conviction, that the causes of the separation will be found in the differences which exist between the doctrines and practice of the Roman Catholic and Protestant Churches.

“ With this impression upon our minds, we consider it due to the motives of the conformists as well as the cause with which they have voluntarily chosen to identify themselves, to request that yourself and those members of the Roman Catholic Hierarchy, by whom you are accompanied, would consent to a public discussion of the subject. If truth be the object of that system which it is the office of the Roman Catholic church to administer and conserve in this country, she has nothing to apprehend from the effects of popular discussion, while the members of her communion visiting Cavan and its neighbourhood would be afforded the best opportunity of contrasting the reasons and arguments advanced in support of their faith with those which are now so generally alledged in behalf of the opposite belief.

“ This invitation, Sir, we can assure you, is not put forward by us in a spirit of polemical bravado : on the contrary, it is respectfully submitted as a public justification of the principles and motives by which we have been actuated in the duty of attempting to inculcate upon Roman Catholics the principles of what we consider a

purser faith, and we have reason to know, that the opportunity which we request is not less anxiously desired by Roman Catholics themselves.

“ Should this invitation be accepted by yourself and the other Prelates by whom you are accompanied on this visit, or by delegated representatives on your behalf, we would suggest that three of the undersigned, with an equal number of Gentlemen appointed by yourselves, shall immediately proceed to the arrangement of preliminary measures for the discussion.

“ We have the honor to be, Most Revd. Sir, your very obedient humble servants,

(Signed) “ ANDREW M'CREIGHT,
 “ RICHARD T. P. POPE,
 “ J. E. GORDON,
 “ GEORGE SPAIGHT,
 “ JAMES COLLINS.

“ P. S.---It is respectfully requested that an Answer be forwarded to the Rev. Mr. Spaight.

“ To the Most Rev. Dr. Curtis, and the other Roman Catholic Prelates assembled at Cavan, &c.&c.”

To this no Answer was returned.

The following Address to the Roman Catholics of the county of Cavan, has been very generally circulated :

“ CAVAN, DEC. 16, 1826.

“ ROMAN CATHOLICS---Since the arrival of the Primate and other Bishops of your Church in Cavan, many of you must be acquainted with the fact, that a respectful Letter has been addressed to them, containing a request that they would consent to a fair and open Discussion of the differences between the Roman Catholic and Protestant churches.

“ This request could not be considered *unreasonable* in its nature, if you reflect for a moment upon the present circumstances of this County, and the great anxiety which prevails among yourselves for information upon the subject of your Religion. Nor could it be considered *unseasonable* with respect to the time of its appearance. The heads of your church are upon the spot, and actually engaged in examining into the causes which have led to the secession of numbers of her members.

“ Surely, then, it was not too much to expect that those who profess to be the teachers and guardians of your Faith, should consent to afford you the satisfaction of a Public Defence of the principles upon which it is built, particularly at a moment when those principles are becoming a subject of doubt among thousands of your own communion.

“ Notwithstanding, however, that the request

which we forwarded is reasonable in its nature, seasonable in its appearance, and respectful in its language, you know that the proposal has been declined. But perhaps you may be informed, that it would be beneath the dignity of your Prelates to engage in religious controversy with disputants who are inferior to that rank which they claim for themselves in society. Look at the concluding paragraph in the Letter, and there you will discover that it was proposed on our part to meet any Gentlemen who should be nominated by your Bishops as their representatives.

“The truth appears to be, that fair and open discussion of the points of difference between the two Churches, is dreaded by the persons to whom you consider you have a just right to look up for information; and under such circumstances we appeal to your own good sense, whether the statements upon the subject which you may hear in Chapel are deserving of your confidence.

“These observations are not addressed to you in an uncharitable spirit, or with any desire to reflect either upon individual character or public station, *but solely with a view to awaken that exercise of sober and unenslaved judgment* which as Irishmen, British Subjects, and accountable Beings, you are called upon to exercise. ‘We speak as unto wise Men, judge ye what we say.’

(Signed) “A. M’CREIGHT. | “G. SPAIGHT.
 “R. T. P. POPE | “J. COLLINS.”
 “J. E. GORDON. |

THE

Counter-Statement,

AS CONTAINED IN

*A Speech of the Rt. Hon. Lord FARNHAM,
delivered at a Meeting held in Cavan.*

Lord FARNHAM on taking the Chair said,
 LADIES AND GENTLEMEN---From the situation in which I am providentially placed, it becomes my duty to state the nature and object of that Society which the present respectable assembly has met to establish, and in proceeding to do so it is necessary that I should present you with a short history of those occurrences, which under the blessing of God have led to such extraordinary results, and fixed the attention not only of Ireland, but the Empire at large. To explain more correctly the design of our coming together this day, it may be of service to detail in their order, the principal circumstances which have led to that important work of REFORMATION which is going on around us; and if in the course of the statement I should feel it necessary to speak of myself, I trust that the peculiar situation which it has been my privilege to hold will serve to acquit me of the charge of egotism. I need scarcely allude to the calumnies which have been heaped upon me by the intemperate and seditious press---the obloquy to which my name

and the motives imputed to me have been exposed by the Romish Hierarchy, and the slanders concerning me which have been propagated by their willing slaves and adherents. You, also, Ladies and Gentlemen, have shared in these calumnious imputations ; and in order to do justice to myself and my friends, it is necessary that I should endeavour on the present occasion to exculpate both from the odious and unfounded charges which have been alleged. Until very lately I was of opinion that the superstitious attachment of the Roman Catholic people to their Priests, was so strong, and the sway of the Clergy over the minds of their flocks so absolute, that any idea of the possibility of detaching the people from them appeared to me to be visionary. A fair and full experiment has now been made, and the result most satisfactorily proves that this opinion was founded in ignorance of the actual state of Ireland, and that the conversion of thousands of its inhabitants to Protestantism is no matter of Utopian speculation. In the month of September last, three Schoolmasters of the Roman Catholic persuasion, who in their respective schools had read and taught the Bible, came to Farnham. They inquired for my Chaplain, the Rev. Mr. Mac-Creight, and informed him that from reading the Holy Scriptures they were convinced of the errors of the creed which they had hitherto professed, and were desirous of conforming to the Established Church ; and only wanted the

countenance and protection of Protestants in order to fix their determination. They were told to consider well what they were about to do, and not to form any expectation of deriving the least temporal advantage from a change of religion, and that all they were to look to was countenance and protection, if they evinced by their conduct the sincerity and purity of their motives. They were discouraged from reading a public recantation---but were admonished to attend regularly at their Parish Church, and diligently to seek all other means of grace. A bible, a prayer-book, and a few tracts were given to each of them, and they were sent away to their respective homes. In about three weeks they returned, repeating their wish to read a public recantation as the best means of putting an end to the importunities of friends who still entertained hopes of bringing them back. I had heard that a few Roman Catholics in the parish of Ballymachugh had long secretly wished to renounce the errors of their church, and were only waiting for a favourable opportunity of doing so. This was now presented, and they declared their anxiety to come forward. The 6th of October was appointed for assembling at Faruham, in order that inquiries might be made as to their character, motives, and information. The result being perfectly satisfactory, on the 8th of October 17 persons formally renounced the errors of Popery in the church of Cavan.--- Such was the commencement of this great work.

A circumstance so novel and interesting of course created a great sensation through the country, and became a topic of general conversation. On the next Sunday, however, no persons presented themselves for the purpose of conforming ; but on the following, 20 read their recantation ; and it is but repeating what is personally known to a vast number present, that every succeeding Sunday down to this day, has brought an accession, on an average, of about 30, to the Established Church. In other neighbouring churches a similar spirit has manifested itself, so that in the short space of four months, about 450 Roman Catholics have come within the pale of our Church, in the County of Cavan. The converts who have hitherto joined us, are in various ranks of life. Some tradesmen, farmers, and mechanics ; others of an inferior class, such as labourers, servants, &c. Many of them, it is true, are poor ; but surely their humble situation should not exclude them from our community---nor their poverty from the enjoyment of the Gospel. We should reject no man from the blessings of true religion, who is willing to renounce his errors. Their state of information is just as various. Some were well educated, others tolerably well educated ; many totally illiterate ; a considerable number well versed in Scripture, either by reading it themselves, or hearing it read by their neighbours ; and it is a pleasing fact, that several who, on their first conformity, did not know a letter, are, by attending at Sun-

day and Evening Schools which have been provided for them, now able to read the Word of God themselves. The greatest attention has been paid to prevent any persons but such as bear irreproachable characters, from coming forward, and a very considerable number, amounting to nearly 100, have been discouraged from reading their recantation, on account of their having neglected, or not having been able to produce sufficiently favourable testimonials of good conduct from the neighbourhood from whence they came. *Ladies and Gentlemen, you have some acquaintance with me, and I pledge to you my veracity, that no temporal or pecuniary advantages have in any instance been offered to induce conformity.* The enemies of the Gospel and of our excellent Establishment, have not failed to assign corrupt motives to the conformists, and unworthy conduct to those who have been instrumental to the Reformation. *But I do not hesitate to defy the utmost ingenuity of malice to make good these charges, either as they affect me or the general body of the converts.---* And as I find it has been pretty generally assumed that this great work has been chiefly effected by territorial influence, it may not be amiss to state, *that of the 450 persons who have conformed in this County, not one-fourth live on my estate, and not one-tenth are my immediate tenants; and that out of upwards of one hundred and forty labourers and artificers who depend on me for their daily support, not more than five have left*

the Roman Catholic Church, and if persecution or undue influence had been used this would not have been the case. I now resume my narrative. Our care over the converts does not end with their bare recantation of error. The Bishop of this diocese, in the zealous discharge of his pastoral office, after receiving them himself into the Church, sends weekly a list of the conformists to the Ministers of their respective parishes, recommending them in the strongest terms to their care for religious instruction, encouragement, protection, and close inspection into their future life and manners. And I am happy to add, from authentic reports, which I have made it my business to obtain, that the conduct of the conformists has in general been most exemplary. From the different parishes we learn, that they have been constant frequenters of the Church on Sunday, and that on Christmas Day, 40 in one, 20 in another, 10 and 15 in others, received the Sacrament of the Lord's Supper according to the established ritual, and this too in a most solemn and becoming manner. Such an event, as it might be expected, alarmed the minds and provoked the resentment of the Roman Catholic Hierarchy. They were then assembled, as they inform us, in Dublin, for the transaction of important business; and on hearing of the progress of affairs in this quarter, they sent a deputation of their body, consisting of the Titular Primate and four Suffragan Bishops, to enquire into the causes of so extensive a de-

fection. This deputation arrived in Cavan on the 14th of December, and great expectations were excited by their approach. It was generally expected by Roman Catholics that their Bishops would have settled the question by a demonstration of the truth of their religion; and as the people were invited from the altar on the preceding Sunday to meet them at the chapel on Thursday, thousands proceeded to the spot in the hope of having their faith vindicated and confirmed. The Prelates, however, did not think proper to gratify public expectation, for reasons they have alleged in their authorized statement. It happened that at this period there was a deputation here from the London Hibernian Society. The Gentlemen who composed this deputation, together with three Clergymen, two of whom were the respected Ministers of this Parish, were of opinion that a fair opportunity presented itself for an amicable discussion of the differences between the Churches, and you have seen the respectful manner in which this invitation was urged. An invitation addressed not exclusively to the Prelates, but to any persons they might think proper to depute as their representatives. There was no pretext therefore for that assumption of dignity behind which these Prelates thought proper to shelter themselves. They might, it is true, have declined the discussion in their own persons, but there was nothing stood between them and the appointment of deputies but the terror of a

defeat. They preferred a dishonorable safety to the risk of probable failure, and having branded the letter as impudent and insolent, refused even the politeness of an answer. Whether the letter in question be such as it has been designated, you, Ladies and Gentlemen, will be able to judge for yourselves. To me it certainly appears, that nothing but a spirit of malignant resentment, and the strong apprehension of defeat and exposure, could have so misconstrued and stigmatized a modest appeal to reason, argument, and scripture. That this conduct on the part of the Prelates was not agreeable to their people we have manifest reason to believe. An indubitable evidence of the spirit of the times may be collected from the fact, that upon the same evening my Rev. Friend, Mr. POPE, delivered a lecture in this place upon the questions at issue between the Churches ; and in defiance of the presence of the Bishops--in defiance of positive orders to the contrary, and all the fulminations of Papal wrath against the disobedient, thousands of Roman Catholics attended to hear the discourse. Threats of penance were unavailing, and promises of indulgence were equally disregarded. The thirst after information and spiritual knowledge overcame the fears and the hopes of the misgiving multitude, and whilst they murmured at the unaccountable silence of their own pastors, they listened with attention to the refutation of the errors of their Church. Things continued in this state until

the following Sunday, when three sermons were preached in the Roman Catholic Chapel by the Prelates. But at the moment they were warning their flocks against the *Scriptural Heresy*, it is not a little remarkable, that 49 Roman Catholics were in the Church of Cavan, renouncing the doctrines which the Bishops were labouring to support, and adopting the very *heresies* which their Prelates were endeavouring to discredit! This is a circumstance which cannot fail to strike every one who would discover the spirit of the age in "the signs of the times." Meanwhile the Prelates were not idle. They had been collecting such information as might prove discreditable to the converts, and their friends; but the credibility of the evidence will be best appreciated by comparing what they have produced with the facts which have since transpired.--- It appears, however, that a few worthless creatures came forward to depose to the grossest calumnies, and the most unblushing falsehoods. The good sense of the Magistrates to whom the affidavits were tendered, saved these individuals from the commission of actual perjury. The Roman Catholic Clergy attended the Petty Sessions with all the strength of their case made out. Doubtless their strongest ground was there occupied. But the Magistrates in the exercise of that discretion with which the law unquestionably invests them, refused to receive any affidavits, except such as tended to shew either an actual or intended breach of the peace,

at the same time inviting those who tendered the depositions to bring forward any of the latter description. One of the proffered affidavits *did* depose to an actual breach of the peace. If such were true, the legal punishment must have followed; but if false, it rendered the deponent liable to an indictment for perjury. Of this, those who brought them forward were well aware; and preferring the advantage which an unrefuted stain might confer upon their cause, to the certainty of truth being elicited and fraud punished, they declined offering any part of the testimony unless the whole was received.--- Foiled in this attempt, the Bishops took their departure---but, previous to their separation, they had drawn up their celebrated STATEMENT, which has since been published with their names attached. *This document I am compelled to designate a tissue of the grossest falsehoods that ever emanated from five persons invested with the sacred functions which they assume. But happily it carries on its face such palpable improbabilities as no rational man can believe, and such as the most prejudiced favourer of their cause must feel in his heart could not be true.* I now come to examine the document itself. Their first statement is, that “ money, salaries, situations in the Hibernian Schools, profitable employment, clothing, and other species of bribery were proffered to the poor Catholics for the purpose of betraying them into a temporary and hypocritical abandonment of their faith.” In

corroboration of which they have produced three forms of affidavits which, it appears, William Reilly, Catherine Fitzpatrick, and Bryan Smith, offered to swear. Let me observe, by the way, that from all the information they profess to have received, they have selected but three affidavits for publication, and those of such a description that no indictment for perjury would have been tenable against the deponents even had they sworn as falsely as they professed themselves willing to do. The first is that of William Reilly, of Killincare, who came forward to swear, "that Robert Morrow (who is now present) promised him a situation in one of the Schools on condition that he should embrace the Protestant religion." The *sworn* affidavit of Robert Morrow is now before me, in which he positively states, that "He never made any offer of a situation in any school to Wm. Reilly, on condition that he should embrace the Protestant Religion." Reilly's proffered affidavit---at least such as has been put into his mouth by the Roman Catholic Prelates---goes on to state, that "remorse of conscience tormented him until he returned, and was reconciled to the Catholic Church." But Morrow swears that "having met the said Wm. Reilly on the road, and having heard that he had returned to the Roman Catholic religion, he (Morrow) asked Reilly the reason he did so, to which Reilly replied that he *could not live in the country unless he returned*; that he would not be allowed to

dig his potatoes unless he did so ; and that he would soon leave the country and go where he would have no hindrance, but might follow the conviction of his mind." Catherine Fitzpatrick of Kilmore, is next brought forward. She " *offered* to swear that George Kildea, one of Lord Farnham's moral agents, proposed to give her £5 in hand and 5*l.* a-year, adding that her brother should receive 10*l.* in hand and 10*l.* per annum, on condition that they would read their recantation." Now can any man suppose the possibility of such an offer? Were I so wicked ---so lost to all sense of duty as a man and a Christian---as to use the illicit and unhallowed means of conversion here imputed to me, could I be so absurd as to imagine *my* fortune, or the fortune of any man adequate thus to purchase the Popish population of Ireland? But it is less astonishing that such criminal folly should have been attributed to me, than that five *acute* men should have believed it, or that not believing, five *honest* men should have propagated such a gratuitous falsehood. I shall not, however, detain you on the internal or presumptive evidence of untruth which the libel carries on its face. I shall read you the evidence of George Kildea, who still remains a faithful member of the church of Rome. He swears that " he never was employed by Lord Farnham, or any other person or persons whatever, to offer any bribe or hold out any inducement whatever, to any person to influence them to conform to the Established

Church. That he does not recollect to have had any conversation with Catherine Fitzpatrick--- that *he has no acquaintance whatever with her*, nor has he ever seen her to HIS KNOWLEDGE AND BELIEF!---and further, that he never was employed by Lord or Lady Farnham in any way whatever!!” Such, Ladies and Gentlemen, is the evidence of George Kildea. If to this be added, the utter improbability of supposing that I would employ a *Roman Catholic to convert Roman Catholics* to the Established Church, the climax of absurdity will be complete, and we shall be lost in wonder, that the Prelates did not, at least, inquire into the credibility of their witnesses, ere they committed their names, character, and office, in the attestation of a demonstrable falsehood. The tendered affidavit of Bryan Smith, of Durham, closes the case.--- Smith *proposed* to swear “that one Brenan, who had lately abandoned the Catholic Church, and a preacher, named Jackson, endeavoured to prevail on him to become a Protestant---that they would procure him £12 and a farm of land on such terms as would make him comfortable during the remainder of his life.” I may here observe, that the price of corruption has risen. Twelve pounds is now the market price for a Popish convert. But even this advance on souls is not sufficient for Popish credulity. Mr. O’Connell has stated in the Association, that every convert costs Lord Farnham 40*l.* !! Now there are already 459 converts in this County,

which according to the rule of simple multiplication, must have stood his Lordship in the sum of from 18 to 20,000*l.* !!! But anxious as his Lordship may be for the Reformation, I trust I may venture to acquit him of such egregious folly. To be serious, I trust my character is sufficiently known to guarantee me from the imputation of childish infatuation as is implied in this supposition, that I should purchase, to the ruin of my own fortune and that of my successors, a hollow conformity, which, from its very nature, must vanish with the means that first produced it. I shall not, however, rely upon the *prima facie* absurdity of the allegation. The affidavits of Francis Brenan and James Jackson, who both depose that they “never made such an offer, or any other offer, of money or land, for that or any other purpose whatever, to said Bryan Smith,” fully rebut the calumnious imputation. Ladies and Gentlemen, (continued Lord Farnham,) in such a work as that in which we are engaged, we must expect to be assailed with vituperation and falsehood. We must be prepared to meet and to repel them, and to present the shield of conscious integrity and established character, against the slanderous missiles of our wily adversaries. Permit me to detain you a little longer, while I state from information I have carefully collected from the Clergy and other persons engaged in this interesting work, those causes which have principally led to the great change now in progress.

The first, then, in my apprehension, is the increasing knowledge of the Holy Scriptures.--- Notwithstanding all the efforts of the Romish Priesthood to keep the Bible a sealed book to the people, the light of the Gospel *has* broken forth and shone over this benighted land in despite of their exertions. The thirst for Scriptural information is so great, and has already been indulged to such an extent, that those whose duty it is to examine the conformists, have expressed their astonishment at the progress in the knowledge of divine truth displayed by persons who laboured under such peculiar disadvantages. The second cause may be traced to *the opposition given by the Romish Priests to every system of moral and religious education.--- This operates most injuriously on the temporal as well as the spiritual interests of the peasantry.--- It brings them into actual and open contest with the Priest. Feeling in themselves the want of instruction, and the loss they have sustained in every sense from the deprivation of it, they are anxious that their children should not labour under similar disadvantages, and being determined that their offspring shall not be kept in debasing ignorance to gratify the unreasonable prejudices of their Clergy, many of them fly from their authority, and in resisting their power in one case, they learn to assert the liberty of thinking and acting independently in all others. Hitherto the opposition of the Romish Clergy has been but too successful ; and to this we may in a great*

measure attribute the permanence of an erroneous faith. *But the spell is broken--the mists are clearing away---and with increasing knowledge, the light of the Reformation is advancing.* A third cause may be found in the pecuniary exactions of the Priests. These are extremely heavy on an impoverished people. Nothing is to be had without payment; every rite of the Church has its price which is rigidly exacted. To this may be added the modern system of taxation---the New Catholic Rent---the Old Catholic Rent---the Freeholders' Fund, &c. All those things operating strongly on the temporal interests of the people, led them to inquire whether salvation could not be obtained elsewhere, and finding that they might "purchase" the Gospel "without money and without price," they were naturally inclined to adopt it. The conduct of the Roman Catholic Priests also, at the late General Election, has greatly tended to impair their authority with the people. The latter found themselves merely political instruments in the hands of the Priests, worked as puppets to suit the convenience and forward the views of persons with whom they had no common interest; and sacrificed to the ambition of every speculating adventurer in pursuit of his own personal aggrandizement. They found themselves separated from their landlords---alienated from their best friends---set in direct opposition to their own interests; and at length having detected the fraud practised against them, they felt in-

clined to repay the treachery by withdrawing wholly from the influence of their betrayers.--- These causes, though powerful, would not have been extensively operative in producing the great moral revolution we are witnessing, had not the people been assured of the protection and countenance of their superiors. I would entreat you to put yourselves in the place of the poor man who for conscience-sake desires to abandon the Roman Catholic Church---subject to the malediction of his Priest---exposed to the persecution of his foes, he contemplates the opposition of his family at home, and the sneers of his neighbours abroad. And if, in addition to all this, he expects to meet with coldness and neglect from those whose communion he joins, the discouragement becomes too powerful for ordinary fortitude to bear ; and it is most probable he will continue apparently to acquiesce in those errors, and submit to that servitude, which his secret soul abhors. One of the chief objects of this meeting is to induce Protestants to hold out the right hand of fellowship to their conforming brethren, and those who are yet hesitating on the brink of conformity---not to check their advances to an alliance, by apathy or scorn, but to cheer, to encourage, and protect those who, through a thousand dangers and difficulties, seek to share that liberty of conscience, and all those inestimable blessings which the Reformation has imparted. We can entertain no reasonable doubt of the sincerity of the

great body of the conformists. On the most accurate inquiry which I have been able to make it does not appear that out of the vast numbers who have joined our Church, more than twelve or fourteen persons have reverted to Popery.--- We know not whether these persons have relapsed through want of a sincere conviction previous to their conforming; or from the dangers and persecutions to which they have been subsequently exposed---but though we must regret the fact, it furnishes no ground for our being disheartened.---Against the former evil we must guard by increased vigilance, and the latter we shall avert by a more friendly countenance, and a more effectual system of protection. By an universal adoption of these measures we may fairly hope, with the divine blessing, that we shall be able to preserve the converts from the snares and temptations thro' which they might otherwise fall. The above mentioned causes which have produced these effects here, are beginning to operate in every part of Ireland.--- *Scarcely a post arrives but brings us intelligence from the north, and from the south, from the east, and from the west, of Roman Catholics who have joined our Church. I consider it matter of peculiar congratulation to be able to state to the Meeting, that the influence of Jesuitism in its strongest entrenchments is unable to resist the progress of the spirit which is abroad, as is evidenced by the fact, that no fewer than seven persons conformed last Sunday in the Church of the*

Parish where Clongowes Wood College is situate.
 And as the general knowledge of such facts greatly encourages the timid and wavering, I would earnestly entreat all the friends of the cause to give circulation to such instances of conformity, as are well authenticated. We cannot rely with perfect security on all the accounts we find in the daily press of such occurrences; but I believe from private communications that I have received, corroborative of the published statements, that we shall not overrate the conversions which have already occurred, by stating them at 300---which, together with those at Cavan, amount to a total of about 750 in a few months!!! *There is no thinking man who does not perceive in the preponderance of the Roman Catholic religion in this country the fruitful source of most of the calamities and agitations with which it is afflicted!* The remedies proposed for these evils have hitherto been confined to palliatives. No attempt has been made to effect a radical cure by striking at the root of the disease. This has probably arisen from the supposed impossibility of breaking up the connexion between the Romish priests and the Irish people. But the facts we have recently witnessed clearly prove that no invincible obstacle exists, were there sufficient courage, decision, and perseverance employed to overcome the difficulties. It now fully appears that vast numbers of the population are held to their Church, not by an attachment to her doctrines and discipline

but by fear and shame. *They are afraid of having their houses burned, of being assaulted in fairs, markets, and other places of public resort in the country, by carmelites, scapularians, devotees, and priests' men, as they are called. They are ashamed of being upbraided as turncoats---ashamed of the imputation of unworthy motives.* These things deter, and will deter them, until Protestants unite in their defence, and welcome them into the bosom of their community. This feeling of terror, however, is gradually wearing away. There is a spirit of inquiry gone abroad still more powerful than these checks, which nothing can extinguish. Every new convert that walks abroad in safety, is an additional proof of the impotence of the Priests, and a fresh encouragement to the fearful. Every challenge refused by the Clergy, is likewise received as the proof of an untenable cause ; and the people deserted by their Pastors in the most interesting object of their inquiry, are obliged to resort to private discussions, either to defend their faith, or satisfy their scruples. Nothing can be more amicable than the manner in which such discussions are carried on ; their result is always favourable to the cause of truth ; and where the people have not been able to satisfy themselves upon certain points, they refer to the Established Clergy, or some competent Scripture reader, in secrecy. At nightfall they assemble, invite the reader to each others houses, and receive the Bible with the utmost avidity.

Thus is the influence of the Priest undermined, and wherever the Bible has been freely circulated the majority hang very loosely to the system of Popery. I am certain that every man who looks at the state of things in Ireland, must be convinced that there is no other alternative which can produce peace in this land. We must either abandon the establishments which have given us civil and religious liberty, to that insolent and overbearing faction, which, through the Roman Catholic Association, is preying on the miseries of the country; or we must, with the help of the divine blessing, infuse the principles of genuine christianity into the moral constitution of our population, and the experiment that has now been made, proves that it is not impossible. The united efforts of the British Empire, applied to the conversion of the Roman Catholic people, would in a few years, make such an impression, as to alter materially the relative proportion of Romanists and Protestants. If something be not effected in this way, and we are obliged to abandon our Church Establishment, which now stands in such manifest jeopardy, it requires not much foresight, and still less of the spirit of prophecy, to foretell, that many years will not elapse until a separation takes place between the two countries. The present means of enlightening our Roman Catholic brethren to any great extent are entirely inadequate. It appears to me that the most effectual method of accomplishing this important end would be the formation of Societies similar to that which it is now proposed to constitute.---

We, however, can only set the example, and unless it be followed, it would be unreasonable to expect that a great effect should be produced.--- I would therefore suggest, that a general Society, under the special patronage of the Hierarchy of the United Kingdom, should be formed without delay, and that public meetings should be held, for the purpose of diffusing a more general knowledge of the present state of Ireland, as well as to aid the proposed objects of the Society. The events which have taken place plainly demonstrate how little capable the Roman Catholic Hierarchy would be of resisting the united efforts of the Protestants of the Empire to enlighten the Roman Catholic population of this country. All that is wanting is union of purpose and unity of action. Let the Landed Proprietors, both resident and absentee, lay aside for a short season their petty local interests, and electioneering objects, which have so narrowed and crippled their patriotic and Protestant feelings, as nearly to extinguish them. Let the Hierarchy of the Established Church take the lead, let every denomination of Protestant cordially unite in this labour of love, and let every hand be simultaneously stretched forth to rescue our Roman Catholic fellow-subjects from the degrading bondage of ignorance and superstition, and the glorious work will be accomplished. The people already feel their chains and only wait for protection and encouragement to break them, and to bless the instruments by which their emancipation has been effected.

James Boyse Wilkins ^{THE} *Tralle*
CATHOLIC RELIGION

1824

OF

ST. PATRICK, AND ST. COLUMB-KILL,

AND THE

OTHER ANCIENT SAINTS OF

IRELAND,

TRULY SET FORTH FROM ROMAN CATHOLIC HISTORIANS, TRA-
DITIONS OF THE COUNTRY, RECORDS, AND
AUTHENTIC DOCUMENTS.

SECOND EDITION.

~~BY HENRY JOS. MONCK MASON, ESQ.~~
Henry Joseph Monck Mason

“ But this I confess unto thee, that, after the way which they call HERESY,
“ so worship I the God of my Fathers; believing all things that are written in
“ the law, and the Prophets.”—*Acts* xxiv. 14.

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PREFACE.

THIS work is, for the most part, compilation; the learned will easily know the sources from whence it is chiefly taken.

With respect to original authorities, many of those that do not bear upon the particular subject of the work, which is the religious doctrines of the ancient Irish, are taken at second-hand; sometimes because the works of the authors alluded to are not to be found in the University of Dublin. But, where the main question was concerned, I have, almost in every instance, consulted the works, &c. of the authors whom I have quoted; excepting, however, Sedulius and Claudius, with respect to whom I have relied upon the well-tried fidelity of others, that the extracts which I have taken through them are faithfully given.

It is necessary to mention, that every text of Scripture that is brought forward as authority is taken, either from the Douay version of the Old, or the Rhemish of the New Testament; by which I am not to be understood as setting up either of these as being a pure version of the word of God, for with that question I have no business here; but, merely as strengthening my argument, by giving the texts to which I refer in a sense which cannot be denied by the Roman Catholics, or said to be heretical.

ERRATA.

Page 42, line 29, dele the period.

— 46, — 16, for 2 read 11.

— 49, — 1 & 2, for do well *read* dwell.

— 58, — 23, f r Paus *read* Paul's.

— 61, — 18, for thought *read* taught.

— 65, — 24, for Mat. xii. 29. *read* Mar. xii. 24.

— 66, — 17, for xxi. *read* xvi.

— 68, — 24, for Deans *read* Danes.

— 86, — 11, N.B. I wish to narrow the extent of the assertion respecting Bellarmine: he adduces many texts in favour of the doctrine of Purgatory; but I mean to say, that none of them, save that from the Maccabees, necessarily, or indeed at all, imply it.

Page 88, note—add “This is from his confession.”

— 92, note—for vii. *read* x.

— 111, line 17, for xv. *read* xvii.

— 111, note, line 1, for Judges vii. *read* viii.

— 120, —, — 2, dele the references.

— 123, line 5, for Malchy *read* Malachy.

— 125, — 17, for xviii. *read* xxvi.

— penul. line, for Church *read* Christ.

INTRODUCTION.

MY FELLOW COUNTRYMEN,

PERMIT me to lay before you, as shortly as I possibly can in a matter of such importance, and requiring so much research, the Catholic Faith, as it was professed and taught in this Island, which has been named the Island of Saints, by those men, on account of whose superior sanctity, learning, and zeal, Ireland has been given this name. Their memory is justly held in reverence by you—and, let what will be the opinion of this person, or that, in the present day, you will all with one accord allow, that whatever those holy men taught your ancestors to believe, must be the true faith for you to receive; if there be any sense in the argument which is often put before you, and with truth, that the old religion of your country was the religion of the Apostles.

The Pope has lately addressed to you two letters, the first “to the Irish Prelates on the subject of Bible Schools;”—and the second, to the Prelates of the Roman Catholic Church of England and Ireland, commanding them to put in force the directions given in the first. These declare that “the prediction of our Lord Jesus Christ, in the parable of the sower, that sowed good seed in his field; but, while people slept, his enemy came, and sowed tares upon the wheat; is, to the very great injury indeed of the Catholic faith, seen verified in these our own days, particularly in Ireland:” and, echoing this, a letter from the Roman Catholic Archbishop of Tuam commends “your firm adherence to the religion of your ancestors;” and the tone of this letter throughout is, as if the religion which the Bible without note or comment teaches, is an innovation upon the ancient faith of this Island of Saints.

These remarks, my fellow countrymen, assume an error for their very foundation—to wit, that the Roman Catholic religion, which is now very general in this

country, was the original faith of the people of Ireland; of course, that the head of that religion, the Pope, and that Church, always possessed the highest authority in spiritual matters in this island, until the religion of the Bible, which Archbishop Kelly has called "the mystery of iniquity," ventured to come in, to sow the tares among the wheat—they assume that the Roman Catholic religion was that which was professed by those holy men; in short, that it is the old religion of the country.

Now, as I know you to be remarkably attached to your ancestors, and to the memory of the old people, and the customs of your native island—and, as I know also, that you are as remarkable for your love of justice and of truth; I am sure you will be both attentive and candid in reading the few following pages, which will shew to you, that Christianity was taught and received in Ireland, probably one thousand years before the authority of the Pope was fully acknowledged in it, and above three hundred before he sent any religious persons to preach it here—that St. Patrick, St. Columbkil, and all the saints of their times, on account of whom the country got the name of the Island of Saints, professed the religion of the Bible, and one very different from that which you now are taught by your priests: and I will shew you the precise time when almost every opinion which both St. Columbkil and St. Patrick, as well as the professors of the religion of the Bible, agree in thinking to be wrong—I say, I will shew you the time exactly when they first began to be taught, and why they were invented. It is thus, my fellow countrymen, that I will prove to you, that a religion very different from your present faith was the religion of your ancestors—and, therefore, that the good people who teach your children the Bible in their schools, are not the agents of the enemy who sowed the tares among the ancient good seed that was scattered plentifully in this land. My friends, it has always been said against the Reformation, which the religion of the Bible brought about, exactly as it has been reported to be said by the Pope now; that the religion above alluded to is a new thing—and it has been asked, where it was before

the Reformation took place? but I can make it plain to you, that what is now called the Roman Catholic Religion is a new thing in this country; that it was not the old religion; that your ancient saints were members of a hierarchy independent of Rome; and that those who would instruct you in the Bible are your best friends, who would lead you back to the ancient principles of the truly Catholic Church, from which you have departed.

It is a matter of very little consequence, my friends, by what name the Christian be called—and whether that name be the Roman Catholic, or Protestant, is of small importance. The question with God will be—not, are you of this denomination, or of that? but, are you really of the faith required by Jesus Christ; are you “born of water, *and of the Spirit?*” for, without this, you “cannot enter into the kingdom of God!” away then, with the fears and the clamours respecting proselytizing—I have not yet seen the truly religious man, who cares for conversion in the name merely; while I hope that all real Christians insist upon the truth of this saying of our blessed Lord, requiring a change of heart—“unless you be converted, and become as little children, you shall not enter the kingdom of heaven.” (Mat. xviii. 3.)

You will allow, my fellow countrymen, that any religion which is not the religion of Jesus Christ, and that which belonged to the first Christians, requires to be reformed; and, of course, if the Roman Catholic teaches any thing new that is not to be found in his word, or was not held by the first Christians, it ought to be avoided—let us then put the case at issue between us both upon the proof of this; and let us remember the importance of finding out what is the truth—for it is not a decision which will affect our bodies merely, and this only for a time, but it concerns the happiness of our souls to all eternity. And, oh! may the God of all truth put into your hearts, and into mine, both that love to him, which will lead us to search for the truth with sincerity; and that love to each other, which flows from love to God, and will direct us how to speak the truth in charity: and, thirdly, may we possess that real

love to ourselves, which will make us determine to form, with God's assistance and grace, a candid choice for our good in a matter of such amazing consequence. Upon our right faith in Christ our only hope of salvation depends—and it as much as our never-dying souls are worth, to endeavour to ascertain what that right faith is; whether or not it be according to the declarations of Christ, “I am the way”—“no man cometh to the Father but by me;”* (John xiv. 6.) or contradictory to the testimony of the great Apostle St. Peter himself, “There is no other name under heaven given to men, whereby we must be saved.” (Acts iv. 12.)

I do not intend to dwell upon any thing in this address which cannot be proved from the works of writers of the best authority; and who are, by the way, chiefly considered, by the Roman Catholics, to have been of their persuasion. I shall not rest principally upon such authorities, (however they may be esteemed among Protestants,) as Archbishop Usher, and others of our church, although I must occasionally notice them.

You will observe, my friends, that in speaking of the Pope's letter, I have made use of the expression, that it is “*reported* to be said by the Pope now;” and my reason for using it is, that I very much doubt that the Pope ever really wrote the first letters of which I now speak; because I have before me an extract from an address, by his Holiness the present Pope, to the Vicars Apostolic of Great Britain, dated April, 18, 1820, in which he above all things, recommends them to encourage the reading of the “Holy Scriptures, in the editions “approved by the Church;” and, therefore, as I do not suppose he would write letters directly contradicting each other, I suppose it to be true, what I have often heard said, that some parts of the first of the above-mentioned letters have been omitted, or perhaps altered, in translating them from the original Latin in which they were written.

* Roman Catholic version.

CHAPTER I.

INTRODUCTION OF CHRISTIANITY INTO IRELAND.

I SHALL inquire at what period Christianity was introduced into Ireland; and then examine what were the doctrines and opinions of the earliest preachers thereof.

A great number of different accounts are given of the first preachers of Christianity in this land; and it is supposed to have been visited by the disciples of Christ within one hundred years after his crucifixion. This has been commonly said. The following facts are certain, that it was not brought first either into Ireland, or Britain, by the disciples of St. Peter; but that, when St. Patrick came as an apostle into Ireland, in the year of our Lord 430, and St. Austin into England in the year 596, they both of them found that Christianity had arrived in these places a long time before them. My business is chiefly with Ireland, and I prove this assertion thus.

It appears, from unquestionable authority, that Celestius, who very much opposed the See of Rome about the year 414, was an Irishman. Gennadius (de script. Eccl. c. 44.) calls him "Irish and noble," and quotes the authority of a letter written to his parents; he had many followers among his countrymen; and, from what is recorded of him, Pinkerton justly

concludes (Enquiry, vol. ii. p. 261.) “ that by means of “ intercourse with Britain, Christianity had made some “ progress in Ireland in the fourth century :” but the native country of Celestius is put beyond all doubt by that great authority, St. Jerome, who, in the third book of his preface to Jeremiah, distinctly describes him as being Irish ; and speaks of his bold and open preaching, as being like to the barking of Cerberus.*

We are informed in the Ecclesiastical History of the venerable Bede, who wrote about the year 731, of many interesting facts respecting the ancient mode of fixing the time for the celebration of Easter, which throw considerable light upon the early conversion of the Irish to Christianity. He tells us, (lib. iii. c. 25.) that our church, and that of the ancient Britons, (now the Welch, the old inhabitants of England,) differed from that of Rome in their manner of fixing that time ; and that, to settle the disputes which were very warm upon the subject, Oswi, King of Northumberland, called a Council at Whitby, in Yorkshire, in the year 664 ; at which the famous St. Colman, your countryman, whose name is familiar to many of you, and who was then Archbishop of York, entered into dispute with Wilfred, a Saxon Priest, upon the question. St. Colman defended the Irish method of calculating the day upon which Easter should be holden, saying, that it had been prescribed by St. John, whose disciples had been founders of the Irish church. “ I marvel,” he exclaimed, “ how some can call that absurd, in which we follow “ the example of so great an Apostle ; one who was “ thought worthy of reposing upon the bosom of his “ Lord : and can it be believed, that such men as our

* If we look into the preface of the Transactions of the Ibero-Celtic Society, lately published, (p. 21.) we shall find that Olioll Olum, King of Munster, who died, according to the latest accounts of the Irish annalists, A. D. 254, was said to be the author of a poem, the allusions of which demonstrate that the writer was at least acquainted with the name of Christianity. The learned author of this preface takes occasion, from this circumstance, to doubt that this King wrote the poem ; but I think the implication may, with equal fairness, be made, that he knew of the religion of Christ.

“venerable Father Columbkil, and his successors, would have thought, or acted, things contrary to the precepts of the sacred pages?” I shall return to this Council again; my present business is to shew, that the great St. Colman, in this transaction, quotes the authority of St. Columbkil himself to justify him in the assertion—that our native Church had derived its regulations from the disciples of St. John, and not from those of St. Peter.

It was the tradition of our forefathers, that several of their peculiar opinions, which differed from the Roman, were introduced among them by Christian Missionaries from Asia; and the first preacher of that religion in this country has been said to have been taught by St. Irenæus, Bishop of Lyons, who was the pupil of Polycarp, Bishop of Smyrna, who had himself learned these holy doctrines from St. Ignatius, the immediate disciple of St. John. The truth of this tradition is confirmed by the abovementioned expressions of St. Colman; who likewise declared thus: “This Easter, which I use to observe, I received from my elders who sent me Bishop hither; which all our fathers, men beloved of God, are known to have celebrated after the same manner.” Again, “It is the same which the blessed Evangelist, St. John, the disciple specially beloved by our Lord, with all the churches that he did oversee, is read to have celebrated.” These expressions, thus publicly delivered by the Archbishop of York in a Council of the year 664, uncontradicted then in point of fact, and recorded since as being the fact, by Roman Catholic writers of such character as the venerable Bede, demonstrate that persons independent altogether of the See of Rome had, in times even then far remote, taught Christianity in Ireland, with certain peculiarities to which that See was entirely averse. The resignation of St. Colman of the See of York, and his return to his native country, upon the Council settling the point against his principles, prove, not only the importance of the question in the eyes of the people in that day, but the sincerity of the Irish Saint. I shall return again to this subject.

But, equally independent of the See of Rome, and nearly an hundred years before the coming of St. Patrick into Ireland, there existed an order of Monks in this country. See abundant proofs of the fact in O'Connor's *Rerum Hibern. Script. Proleg. i. p. lxxviii.* Their rule was that which was invented by St. Athanasius, a Greek Father, and Bishop of Alexandria in Egypt, and was therefore called the Egyptian: their office was the Greek, and not the Roman: and, even in their mode of tonsure, they differed from similar establishments of the Roman Church. This order is in many things remarkable, and has since been known by the name of "Culdees;" and one of the most eminent members of it was our far-famed St. Columbkil, who is considered, in the Martyrology of Donegal and by Colgan, as joint patron with St. Patrick of Ireland; and whose name is as familiar to every Irish ear, as that of St. Patrick himself. It is indeed connected with some of the most venerated places in Ireland, as the Island of Raghery, Derry, &c.; for he founded, as Jocelin says, 100 monasteries, and established many churches.* He wrote a rule for this order, which is still extant, and which is to be found among other places in Goldastus (*Paræneticon.*) To it I refer you to discover, if you can, any regulation which enforces any of the peculiar doctrines of the Roman Catholic Church. The members of this order formed a kind of College, which was almost entirely employed in the education of youth: it was not only independent of the See of Rome, (a point to which I shall hereafter return,) but of the Bishop of the district wherein the Abbey was situate; the Monastery being governed by an Abbot, who was entitled to wear a Mitre, and owed spiritual obedience to no one. This sect had a particular love for retirement, and for that reason chiefly chose islands to live in: perhaps

* The Annals of the Four Masters, (ann. 592,) say, that, next to St. Patrick, he was the chief instrument of establishing the Gospel in almost all Ireland. See here Smith's *Life of Cel.* pp. 17, and 152.

they preferred them, because that, in those times, the Religion of Christ was grievously persecuted by the Roman Emperor Dioclesian, and by other enemies; and, in an Island, his disciples were likely to remain more secure, as well as unnoticed. It was for this reason that these people loved Ireland, which was, as you will see by looking at the map, quite in a corner of the then known world; and their love of retirement made them chuse, even in Ireland, secluded spots for their establishments. And this accounts for the great number of holy places that are to be found in very retired places, and in islands, in our country; for example, Glendalough, in the midst of the Wicklow mountains; the Island of Raghery, the Island of St. Patrick's Purgatory, in Loughderg; and those of Devenish in Lough Erne, Innisfallen in the Lake of Killarney, and of Scatterry, in the River Shannon. It is remarkable of three of these places, that there are seven churches in each of them, as well as in Clonmacnoise, the most ancient of the Bishopricks, now united to that of Meath; and I believe that this number seven was chosen, in an humble imitation and remembrance of the seven primitive churches in the book of Revelation, which was written by the great Apostle of the early Saints of Ireland, St. John. It may also be observed of this Apostle, that he passed the last years of his life, and died in banishment, in the island of Patmos; a circumstance which might have imbued his disciples with a prejudice in favour of islands.

But to return to the Culdees, and their Abbots; these persons, we are told by St. Bede,* although they were only Priests, had an authority even over Archbishops in their own districts. St. Columbkil was the greatest of their Abbots; and it is rather an extraordinary thing, that this holy man should be claimed by the Roman Catholics as a Saint of the Church of St. Peter, when, in truth, he was not only, as I shall shew to you, independent of the Pope or of any

* See also Ayliffe's Parergon, p. 12.

Bishop, but the actual founder of the Presbyterian Religion in Scotland. Now, my friends, he could not well answer to both of these characters, because this religion allows not of Bishops, and the Roman Catholic derives all authority from them. But, for the purpose of shewing to you the great mistake that is made upon those points, I will tell you how he came to found the Religion of the Presbyterians; all of which you will find written in the account of his life by Ionas, and also by Adamnanus, who succeeded him as Abbot, or in the works of other persons in the places referred to in the note.* St. Columbkil, having established many religious houses of his sect of the Culdees, at the Island of Raghery and elsewhere, throughout Ireland, went to an Island, (still being fond of Islands,) which is upon the coast of Scotland, called Iona, and Icolmkill, corrupted from Hy-Columbkil, or the place of Columb's cell. He there founded a Monastery over which he presided, being only, as I have before said, in Pries.'s orders, or a Presbyter, which is the Latin for Priest. Here he became so famous for his sanctity and learning, having converted numbers of the natives to the profession of Christianity, that the Island Iona became sacred for ever afterwards; and the celebrated Dr. Johnson, who went through a great deal of trouble to visit the place, for it is extremely difficult of access, expresses in very animated terms his feelings,† upon seeing a spot so renowned—describing it as “that illustrious island, which “was once the luminary of the Caledonian regions, “whence savage clans and roving barbarians received “the benefit of knowledge, and the blessings of religion.” This, especially when his jealousy to Scotland is considered, is a strong evidence of conviction in this great man's mind, and proves that there is neither wild enthusiasm, or fable, in the matters which I here detail.

* See his Life by Smith; also Colgan's *Trias Thaumaturga*—Cave, Dupin, &c.

† Tour to the Hebrides.

In fine, St. Columbkil was the first great preacher of the Christian religion in that part of Scotland, as you will find from abundant authorities brought together in his Life by Smith; and Fordun says, in his *Scoti-chronicon*,* that the Scots had, as teachers of the Faith and administrators of the Sacraments, only Presbyters. In some few years, emissaries from Rome went into the country: in the year 707, the Abbot of Iona became apostate, with many others, from the antient faith; and the Roman Catholic Religion was very generally received: however, there always remained in the country a strong party attached to the first religion of St. Columbkil. After very many struggles, with which we have no particular business here, that party at length prevailed, expelled the Church of Rome, and the Presbyterian Religion became that of all the country. It was called Presbyterian, from being under the direction of Priests, or Presbyters, alone; having no Bishops among them. Let me here ask you, is it not strange, my dear fellow countrymen—if all this be true as it most unquestionably is—let me ask you, I say, with what face can the Roman Catholics say, in Scotland, in just the same way as they do here, that their Religion is the oldest in that country? and, if it be true that the first preachers from the Church of Rome found Christianity existing in Scotland, it is equally true that they found it here; for this sect of Culdees had brought their opinions to the Islands of Scotland from Ireland, where they had been held for a long time in some parts; and where, in the North, East, West, and South of the Island, they gave rise to many religious establishments, some of which were found by St. Patrick ready formed.

Interesting as this subject is in every point of view, I must quit it, to return to the proofs that Christianity was preached, and received in Ireland, before the arrival of St. Patrick.

In speaking of St. Patrick I should wish to observe, by the way, that I might perhaps be justified, as I have

* Lib. iii. c. 16.—and Jamieson's Hist. of the Culdees, p. 97.

the authority of some learned men upon the subject, to doubt, or at once to deny, that there ever existed such a man—who, being sent hither in the fifth century by the See of Rome, was a considerable means of making Christianity to become the Universal Religion of the land. But, in truth, I do not urge this point; and that for two reasons: the first is, that I would be very sorry to put the testimony of St. Patrick out of the way, or to throw any doubt upon his having been the preacher of such doctrines as I shall hereafter present to you; and secondly, because I think the proofs of his existence, as an eminent person in the hands of Providence here, are sufficient fully to satisfy any reasonable mind. They were, in fact, sufficient to satisfy all the wisest of our early antiquarians; and where such men as Archbishops Usher, and Nicholson, Sir James Ware, Harris, O'Flaherty, and others, had no doubt, I should think it presumptuous in me to entertain one. It would be enough to prove that there existed such a person, who came hither on such a mission, to say, that he is mentioned as such by writers who flourished within two hundred years after his death; such as Cummius, or Cummineus junior;* by the author of the Life of St. Getrude, A. D. 658; and in a hymn attributed to St. Fiech of Sletty, which is supposed to have been written A. D. 520, and was among the MSS. of Sir Rob. Cotton. When we add to this the innumerable traditions of immense antiquity which are to be found respecting him throughout our island; his patronage given, not only to the See of Armagh, but to several places of the most remote existence, such as the Cathedral of Dublin, &c. and the uniform mention of him, as the chief Apostle of Ireland, by all historians; it would appear that sufficient evidence exists to establish, at the least, that there was once a celebrated Bishop of that name in the land—and, by the way, the evidence of tradition upon this subject is remarkably strong, because it should be considered, not as being handed down through thirteen

* In Epist. ad Segienum, A. D. 654; Usher's Sylloge: and O'Conor's *Rer. Hibern. Scrip. i. Proleg. lxxviii.*, and *xc. &c.*

hundred years, but considerably fewer; as the *written* records and histories of Armagh, Dublin, and other places, begin within a short period of his existence, and of course demonstrate, by a much stronger evidence than that of tradition, what was the popular opinion at that very remote period of time, when the keeping of such records commenced. It is certainly very true that many surprising falsehoods have been invented about St. Patrick, and that they are very commonly believed; and so, my friends, there have been of St. Peter, and of every saint in the Kalendar, from him down to the very last: but yet this does not make it at all doubtful that these persons have existed. It has been the fashion to fabricate lies, not merely about saints, but even of poets and kings; yet we do not, for that reason, discredit their existence. The poet Virgil, for instance, was feigned in the days when they believed in magic, to have been a most astonishing magician; the wonders he did with his wand put St. Patrick quite into the back ground: and, again, both the English King Alfred, and the great Emperor Charlemagne, have been made to do such surprising things, by the writers of romances, as sometimes surpass even those of Virgil himself. We must not therefore so readily believe that, because St. Patrick is belied, he never existed as the great Apostle of the land.* The preservation

* It is contended that, had St. Patrick been so remarkable a man as he was said to have been, he would not have been so slightly noticed in the catalogue of Bede (*Ledw.* 366.); but, as Bede wrote a separate life of the Saint, this may account for his slight notice of him elsewhere. To get rid of this argument, we are told that this life by Bede is spurious; and perhaps it is so. There is, however, an error in the reasoning of Dr. Ledwich, where he says, that, had St. Patrick converted the Irish nation, the historian would have mentioned the fact:—but surely it does not follow that, because Bede does not speak of St. Patrick, as of him who first converted this nation to Christianity, that there was no great personage of his name—although it indeed may follow, that, agreeably with the entire of my argument, St. Patrick did not convert the natives, but that he found Christianity already existing in the land, on his arri-

of the ancient book of St. Patrick's canons in Corpus Christi College, Cambridge, is another fact to prove the truth of tradition respecting St. Patrick in general. An account and a facsimile thereof may be seen in O'Connor's *Rer. Hib. Scriptorès, Epis. Nunc. c. cxxxvi.* We will therefore take it for granted, that St. Patrick was sent over here, in or about the year 430. Let us now try to find out, for what purpose? and how he was received.

It appears tolerably certain that St. Patrick was deputed to preach the Religion of Christianity in Ireland, by the zealous Bishops of Rome, who at this period, were making rapid advances to the height of power which they afterwards possessed—precisely as Palladius was commissioned to go into Scotland, at much the same time, “to the people believing in Christ, but not rightly,” according to what the See of Rome thought to be the right faith.† It is clear that St. Patrick found the Christian Religion in Ireland; he declares it in his works,‡ where he says, that he had gone farther than any Christians had pervaded before; which may be readily allowed indeed, if we give any credit to the unparalleled success of his mission.

Nennius, a British historian, who wrote his history in the year 858, informs us that St. Patrick ordained three thousand Priests, and made three hundred and sixty-five Bishops; this account must certainly be considered as being very exaggerated, even after we have made allowance for the greater simplicity, and more confined extent of jurisdiction, of the Bishops of ancient

val there. This, indeed, the historian elsewhere gives us ample authority to assert; and, knowing it to be the fact, he necessarily omitted that circumstance, in his notice of the Saint.

† *Prosperi Chron. ann. 429*; to which Bede and other authors agree.

‡ *Opusc. p. 20*, “ubique pergebam causâ vestrâ, etiam usque ad “*exterâs partes, ubi nunquam aliquis perveneret qui baptizaret.*” &c. This plainly insinuates that he had found Christianity already existing in some places.

days.* It appears however certain, from this, and from other accounts of history, that St. Patrick was well received in the land, and was exceedingly prosperous in his ministry. This very great success may well be allowed to be a proof in itself, that the island was already prepared to receive and attend to him, by the existence of Christianity therein before he arrived. His success is, as I said, acknowledged; and Mr. Laing, the sensible writer of the history of Scotland, supposes from it, that there were no Druids ever in Ireland, for otherwise they must have given a formidable resistance. I am surprised that this observing historian did not here perceive, that the cause why St. Patrick was so favourably received was, that Christianity was already known in the country. There might have been no Druids in Ireland at the time of his arrival, but that does not prove that there never were; indeed, there are abundant remains† of them still existing every where throughout the island. Mr. Laing should have recollected, that the opposition of any heathen priesthood would have been as great, probably, as that of the Druids; and, therefore, the quiet progress of St. Patrick, and his great success, fully shew, that Heathenism was already in general abolished, but does not at all afford the inference, that Druidism never existed, in Ireland.

It may here, perhaps, be said, that the success of

* The inducement to erect churches in the first ages of Christianity in Great Britain was considerable; "so that," as Dr. Ledwich observes, in his account of the parish of Aghaboe, "each toparch had his Bishop:" and, if we look into the antiquarian history of the Diocese of Meath alone, we shall find it to be an union of several Sees, which were once independent of each other. By a canon of a General Council, holden by Paparo at Kells. A.D. 1152, the village Bishoprics of that Diocese were converted into rural Deaneries; and this was adopted, and enforced, by a Synod holden A.D. 1216. by Simon Bishop of Meath. Thus Athenry, Clonard, Kells, Slane, Screen, and Dunshaghlin, became rural Deaneries, from village Bishoprics. Clonmacnoise was added to Meath by Act of Parliament of Queen Elizabeth's reign.

† For example, there are two remarkable Druidical altars so near to Dublin as Loughlinstown, and two near Enniskerry.

St. Patrick makes against the entire foundation of my argument, thus—as he was an emissary from Rome, he preached its doctrines; and the general acquiescence in these doctrines proved, that there was no pre-existing system of Christian teaching in Ireland materially differing from what he preached; or, according to what has always been the case in all ages, he would have met with great opposition. Now, I allow that innovation in religious matters never ceases to create a great feeling of opposition, wherever it is attempted to be introduced: I might also safely say, that we have no reason to conjecture that there was no opposition, for we have scarcely any authentic account of the transactions—but I wave all further contest upon the matter, and will suppose the preaching of St. Patrick to have been popular in Ireland; I will allow also that he preached the then received opinions of the See of Rome: but the great, the important truth, my dear fellow countrymen, is this, that neither the See of Rome, nor St. Patrick, nor the native Christians of Ireland, preached, or taught, or thought, as the Clergy of the See of Rome do now—his reception here was far more cordial, and his success here much greater, than that which St. Austin met with in England, above an hundred years afterwards, and this because he came from Rome at an earlier period of time than St. Austin did; and Rome, the fountain head, was not then so corrupted in doctrine as when the latter came to England; of course, the doctrines of St. Patrick were purer, and, therefore, were less in opposition to those of the old religion, which had been preached by the first Christians in Ireland. In truth, the firmness with which the Irish, in after ages, adhered to their ancient mode of calculating the time of Easter, and other points of mere discipline, proved, that they would not have tamely acquiesced, had St. Patrick attempted much of serious innovation in their religion.

But, after all, can it admit of any doubt, that Christianity must have been preached in Ireland, long, very long before the arrival there of St. Patrick, if it be certain, as it has been most clearly proved, that it was introduced into England before a hundred years had

passed away from the time of the crucifixion of our blessed Lord.

I do not intend to take up your time with telling you of several conjectures, which different learned writers have formed, about the introduction of Christianity into England, and which will be found amply detailed in Usher's *Brit. Eccl. Antiq.*, Parker de *Antiq. Brit. Eccl. Hist.*, Fuller's *Church History*, and other works; but shall only remark, that they might all be true—because, as different societies send out various missionaries in these days, to one and the same place, so it might have been with England in the days when she was a Heathen country, that several attempts might have been made to spread the Gospel there. Now, my friends, one thing is remarkable, to add to the probability that Ireland was converted before St. Patrick came thither, namely, that during the time when the Christians were grievously persecuted throughout the world, it was much more than probable that some of them would take refuge in a place so out of the reach of persecution as Ireland was; especially as it was to be seen from the coast of Great Britain, presenting an appearance at once inviting and safe. And again, when we remember how zealous true Christians then were, and always have been, and still are, to spread the knowledge of the Gospel all over the world, is it at all likely that they would not have attempted Ireland from England, until so late as the period of St. Patrick, who did not live until three hundred years after England had received the Christian faith? Now, putting all this together, we shall find it very difficult to believe, that Ireland was for such a length of time a Heathen land, and yet only eighteen miles distant from a Christian one.*

* It is said by the Irish annalists, that Dathi, monarch of Ireland, having led a body of adventurers to the Alps, A.D. 398, was killed by lightning in those mountains; whereupon his followers were dispersed, and compelled to settle in the valleys.—Tradition asserts, that the Waldenses are descendants of these people; and I must confess, that the evidence of this truth appears to me to be almost un-

Eumenius, a writer who lived about the year 300, tells us,* that the Irish frequently visited, nay invaded England, in the time of Julius Cæsar; and our annals make frequent mention of such incursions, which are also acknowledged by many writers: † this proves an intercourse to have existed between the two nations, which it would be absurd to suppose was neglected altogether by the English Christians. It now, therefore, becomes important for us to ascertain, whether or not Christianity was preached in great Britain, in the first, or second centuries; for I think common sense will admit, that it could not have taken fifty, or an hundred years, to travel on to Ireland. Such a supposition would be altogether against the spirit of primitive Christianity, and the zeal of its disciples.

It is acknowledged by every writer ‡ who has treated of the subject of English history, that Christianity was first known in England, at the latest, one hundred and

deniable. The learned Gebelin, in speaking of the language of the Waldenses, asserts, that the antient dialect of that people is peculiar to themselves, and unknown to, as well as despised by, the learned of the neighbouring nations. The Lord's prayer in this tongue, printed in a collection of versions of that prayer into most of the known languages, by Chamberlain, is to be seen in the Library of our Collegè. This version is purely Irish; and is altogether different from the Lord's prayer in the French, Italian, Latin, German, or any language that is spoken near to the country of the Waldenses.—I shall notice this matter more particularly in some other place: it is certainly interesting; yet, I would scarcely attempt to connect the dispersion of those adventurers with the first scattering of the seed of the pure word in the valleys of the Alps; even though the missionary character of the Irish, in the sixth and seventh centuries, is invariably allowed to have been very high, (see Milner's Church Hist. Johnson's tour to the Hebrides, O'Conor, &c.)

* O'Con. Rer. Hiber. Scrip. Epis. Nunc. lxxv.

† See Buchanan, Gildas, and others enumerated in Hib. Rer. Scrip. Prol. i. xxxiv., lxxxviii., &c., and ii. cviii., &c.

‡ The Bishop of St. David's quotes Tertullian, Origen, Athanasius, Chrysostom, and Arnobius, to prove that "the Gospel was preached in Britain in the earliest times." (See Protestant Retrospect, p. 8.)

fifty years after Christ. It is also related by historians, that Lucius,* Monarch of Britain, the third in descent from Caractacus, publicly embraced the Christian faith, in the year 176, although he did not impose it on his subjects; and there is extant a letter from Pope Eleutherius to this Prince. Speaking of the second century, Tertullian,† who wrote in the year 201, says, that the parts of Britain which were inaccessible to the Romans were yet subjected to Christ. Spotiswood, in his history of the Church of Scotland, quoting Boethius, Buchanan, and Lesly, says, that the Scottish King Donald embraced Christianity in the year 203, and that it was generally established by expelling the Druids, by King Crotalinh so early as 277: he thinks that, when the persecutions of Domitian drove St. John, the Apostle, to the Island of Patmos, some of his disciples took refuge in the British Isles; and that the subsequent persecution of Dioclesian furthered the progress of conversion—and Gildas informs us, that the Christian Religion was at first received but coldly by the natives, until this persecution put many persons to death—this was about the year 303. The general establishment of Christianity in Britain took place in the reign of Constantine‡ the Great; he was a Briton born, and the son of Helena an English woman; and he was in England when he was proclaimed Emperor by the army. Accordingly we find three British Bishops,§ with a British Priest, and Deacon, attending the Council of Arles, in the year 314; and others at those of Nice, A.D. 325, of Sardica, A.D. 347, and Ariminium, A.D. 359.

It will not surely be uninteresting here to mention to you some arguments, which make it appear exceedingly probable, that the great Apostle St. Paul him-

* Tyrrel says, his coins bore on one side a cross. See Davis Rep. Præm. case, p. 244, &c.

† Adv. Judæos, c. 7.

‡ His father, Constantius, lived many years in Britain, and died at York.

§ See the Histories of these Councils.

self visited Great Britain in his travels, and even likely, that he preached the Gospel also in Ireland.

There are the following authorities* for the fact, that Christianity was preached in England by some one of the Apostles: St. Irenæus, one of the Fathers, who lived in the second century, (lib. i c. 2, 3.) speaks of churches established by them among the Celtic nations; and Eusebius, a very learned Father, who lived about the year 326, (lib. iii. c. 7.) directly asserts, that some of the Apostles crossed the ocean to the islands called British. Thus also Theodoret. of the fifth century, (in Ps. 116.) and Nicephorus, (who was of later age, and, I allow, of lesser authority,) repeats the same assertion in his history. So far of the testimony of the Fathers; to which I will add that of Gildas, the most ancient of the British historians, who flourished in the sixth century; he says that Christianity was introduced into England before the defeat of Boadicea, Queen of the Iceni, which took place in the year 61.

Now with respect to the individual Apostle, or person, that so preached, the following facts respecting St. Paul are very remarkable indeed. St. Clemens, who was surnamed Romanus,† and is esteemed to have been the third Pope after St. Peter, who wrote the epistles to the Corinthians well known to scholars in divinity, and who is mentioned, by St. Paul, in his Epistles to the Philippians, ch. iv. v. 3. informs us, that this Apostle went to the “utmost bounds of the West;” while St. Jerome, the great translator of the Bible into Latin, and St. Athanasius, both of them Fathers of the fourth century, assert, that he preached in Spain, and in the West;‡ and that, when released from imprison-

* The Bishop of St. David's quotes Athanasius, Cyril, Epiphanius, Jerome, Chrysostom, Theodoret, and Gregorius M., to prove this; and Catullus, Eusebius, Jerome, Arnobius, Theodoret, and Nicephorus, to prove Britain, or her Isles, to have been the boundary of the Gospel to the West. See Protestant Retrospect, p. 8.

† Bower's Lives of the Popes, vol. i. p. 14, &c.

‡ Com. in Amos, c. 5.

ment in Rome, he went from Ocean to Ocean, and to the islands that lie in the Ocean. I shall observe here, by the way, that Britain was generally known in Rome by the name of the utmost Island of the West; it is so called by Catullus the Poet, and Theodoret, whom I have mentioned before, calls it the utmost part of the West. These assertions of the very early Fathers are brought yet closer to the point by Nicephorus, an ecclesiastical historian of the fourteenth century, (lib. i. c. 1.) who asserts, that St. Paul brought salvation to the islands that lie in the Ocean, and British Isles, and utmost bounds of the West; Venantius* Fortunatus, A.D. 580, repeats the same.†

Let us now look to other evidences of the truth of this fact, some of them connected with the events related in the Scriptures themselves.

Upon the reduction of England by the Romans, in the Reign of Caractacus, A.D. 51, the Father of this Prince was sent as an hostage to Rome;‡ he remained there seven years, and returned home in the year 58. During his captivity at Rome he must have heard of St. Paul, who was in that city just at that period: and indeed must have certainly known him, if it be true, as it is asserted upon very credible authority, that he returned to Britain a Christian. Nor was he the only British convert of the Apostle; Pudens, at whose house the first § Christians used to meet for worship, and Claudia, whom St. Paul mentions in 2 Tim. ii. 21., are supposed to have been a Roman Senator, and his wife Claudia Rufina, a British Lady, celebrated by the Poet Martial, for her beauty, in two of his Epigrams (54th of lib. xi. and 13th of lib. iv.) She was, as we

* lib. 3. de. vitâ Martini.

† “Sophronius, Pater Hierosolmitanus, disertis verbis asserit, Britanniam eum,” (Paulum nempe). “invisisse;” “Sophronius of Jerusalem expressly asserts, that Paul visited Britain.”

‡ See a charge of the Bishop of St. David's to his Clergy; and Henry's Hist. of England, B. I. C. 2. §. 2. &c.

§ Spondan. An. 44. No. 8.

are informed by St. Clemens* himself, mother to Linus, the first Gentile Bishop of Rome, who is mentioned with her in St. Paul's second epistle to Tim. chap. iv. verse 21. And it is a fact sufficiently interesting to observe on, by the way, that the first Bishop of Rome, and the immediate successor of St. Peter, (if indeed he was ever Bishop of that city,) was of British extraction; and, not only so, but converted to Christianity by St. Paul. Now† we know the character of the Christian religion, we have witnessed the generous, the holy zeal, with which the females of our country have of late years exerted themselves, as the servants of their Anointed Master, in promoting the knowledge of his Gospel. It will, therefore, appear quite natural to suppose, that Claudia would urge the Apostle to seize the opportunity which the return of the British Prince, in the year 58, so admirably afforded to preach the Gospel, in obedience to the commission he had received, to the extremes of the Gentile world. "Depart, for I will send thee *far hence* unto the Gentiles." (Acts xxii. 21.) "I have set thee to be a light to the Gentiles, that thou shouldest be for salvation unto the ends of the earth." (Acts xiii. 47.) Let me also urge here the following remark. Our Saviour, in foretelling the destruction of Jerusalem, declares, that the Gospel shall first be preached in all the world, meaning, as it is generally allowed, the whole Roman Empire; and this, strange as it might appear and improbable as a prophecy, was actually fulfilled, through the medium of the great publicity given to it, (at the first pouring out of the Holy Spirit) among the innumerable foreign Jews who had crowded to the festivals at Jerusalem, and brought home the Gospel

* If St. Clement be the author of the Constit. Apostol. See lib. vii. c. 47.; and see Bower's Life of Linus, among those of the Popes, Vol. i. p. 46.

† It is pleasing to remark, that we have early testimonies of the conversion of British Ladies to Christianity, such as that of Pomponia Græcina, the wife of Plautius, a Lieutenant of the Emperor Claudius, &c. See Tacitus, lib. xiii. c. 52. and Brotier.

thence: so entirely was it fulfilled, that St. Paul, in writing to the Colossians, speaks “of the word of the truth of the Gospel, which is come unto you, as it is *in all the world,*” or Roman Empire. (ch. i. 6.) The use I make of this is, that, as Great Britain was at the time a Roman province, it must have been within the scope of the Apostle’s meaning, and thus we have another argument directly deducible from Scripture, that Christianity was preached in these islands at that early period.

Eusebius† makes the arrival of St. Paul at Rome, upon his appeal to Cæsar, to have been A.D. 56; and St. Luke says, (Acts xxviii. 30.) that he dwelt there “two whole years:” this I think, clearly implies, that he quitted that city in the year 58, the very year upon which the British Prince returned to his native island. We hear no more of St. Paul in the book of the Acts; but we can scarcely be at a loss to conjecture how that zealous Minister employed the remainder of his life; he who, constrained as he was “by the love of Christ” in the former part of it, encountered every possible danger, “of perils of waters, and perils of robbers; by the heathen, in the wilderness, in the sea;” and suffered repeated shipwrecks: we are not at a loss, I say, to discover, that preaching “*far hence* among the “Gentiles,” that is, at a very great distance from the Holy Land, formed the continual occupation of his long and laborious ministry.

Two things appear to me to follow from what has been said; the one, which seems to be quite proved, is, that St. Paul preached in England; the other, which is very probable, that he also preached the Gospel in Ireland.

It may be useful shortly to recapitulate, with reference to both these points. As to the first—The Fathers of the Church are our undoubted authorities that the

† See this confirmed by several other authorities, both of the most ancient and also modern, as quoted by the Bishop of St. David’s. Protestant Retrospect, p. 8.

Britons were converted by an Apostle, and the first English historian says, that they were Christians before the death of St. Paul. Other fathers tells us, that this ardent Minister brought the Gospel to the Isles of the West; and others expressly assert, that he planted it in Britain. The commission of St. Paul, and the certainty of his obeying it, by the undertaking of frequent journeyings and voyages, must compel us to admit, that, so far from omitting an opportunity so favourable as the return of Caractacus afforded, he would strain every nerve to go among nations polluted by a Paganism which was one of the darkest and the most sanguinary that has ever disgraced human nature. What was all the idolatry of Rome and Greece, compared to the immolations of numbers of infants, at one sacrifice, to Woden? The British females could not but deeply contrast those horrors with the glorious liberty of Christ, and could not fail to represent them, to St. Paul, in all their horrible atrocity. We now lose sight of him at the precise period of the returning homewards of the British Prince, and hear no more of him in the sacred history; but the first writer (Clemens Romanus) that follows it conveys him to the utmost bounds of the West; and there we find him preaching, when we look into the records of subsequent historians. The other point is the probability of his preaching in Ireland. I would urge here the great force of the word *utmost*, which is that which is used by all the writers who have mentioned the extreme extent of the visits of St. Paul to the West. Let us then take up the map, and say, to what part of the then known world does this peculiarly strong, and often repeated, epithet apply, if not to Ireland? Ireland was known to the Romans by the report of others, for Cæsar speaks of its dimensions.* Again, St. Paul preached the Gospel “in the *Islands*,” (plural,) “that lie in the “Ocean;” and, yet more particularly, “in the British

* De bello Gallico, Lib. v. c. 15.

“*Isles*,” a name applied, by Cæsar and others, jointly to Great Britain and Ireland. And, indeed, when the love of Christ had constrained him to make a voyage so long, and so dangerous, as that to Britain certainly was, in those days of imperfect navigation; his ardour must have cooled, by the influence of northern atmosphere, if he neglected to cross the narrow strait of St. George’s Channel, which, in one place, is but 18 miles in breadth.

It is a remarkable circumstance, and to be particularly noted in this case, that any objection arising from the distance of Ireland from the Holy Land, not only vanishes, as applied to St. Paul, but operates with full force the other way; because, as his commission was to preach salvation “*far hence*,” that is, far from the Holy Land, and “*unto the ends of the earth*,” the more distant his journey was, and the more it was stretched into the ends of the known world, so much the more exactly he obeyed the command. It is, therefore, far more probable that he preached the Gospel in Ireland, the utmost bounds of the West, as it was then known; the “*Ultima Thule*,” perhaps, of the Romans; and, certainly, one of the “*ends*” of the ancient world; than in any place nearer to Palestine, and concerning which we have no authentic account of its having been the scene of his ministry.*

* We must suppose St. Paul to have fully understood, that the Lord’s commission to him, to preach the Gospel to the ends of the world, was with a view of making him the instrument by which his great prophecy, before alluded to, was to be brought into completion. This strikes me as being a strong circumstance in the argument that St. Paul, or that some Christian convert, had visited England within the first seventy years of the Christian æra; not only because of the unlimited nature of the commission, but the necessity of its accurate and full execution, by the preaching of that Gospel, before the destruction of Jerusalem could take place, in every part of the Roman empire, and of course in the province of Britain; a necessity arising from its having been so predicted by him who could neither be deceived, or deceive.

The obvious and direct object of all this enumeration and reasoning is, to show that it affords a probability, almost amounting to certainty, that Christianity had passed over to Ireland, long, very long, before the mission of St. Patrick thither; for full 280 years elapsed between the time when we know with certainty that it was received into England, and the year when St. Patrick landed in this Island. No reason at all consistent with common sense can be given why, when an intercourse between the nations doubtless existed, such an innovation as the Christian religion should not have been communicated from one to the other. People generally converse on that subject which interests them most; and what could be so momentous as this new view of Religion—one incomprehensibly beyond the attainment of natural reason to acquire? That it was highly interesting is at once proved by this historical fact, that it drove the bloody though fascinating mysteries of Druidism into holes and corners in the sister Island. But, it will perhaps be said, the people were too busy with war in England to send missionaries elsewhere. Tertullian, however, tells us, that the places which were inaccessible to the Roman arms were visited by the Religion of Christ; so we find that, although she was borne at first upon the eagle's wing, the dove soared afterwards to heights beyond the reach of the Roman bird. Again, it will be said, that persecution was, in the early ages of Christianity, too busy to allow of such undisturbed leisure as might assist in the promotion of missionary schemes: but this worked quite the other way; the blood of the martyrs was very early the seed of the church—it had already pleased God that the first persecution of the Church of Christ should have been converted, by his overruling providence, into a means of promoting the circulation of the Religion of his Son—“But Saul made havoc of the church,” &c.; “they, therefore, that were dispersed went about “preaching the word of God,” (Acts viii. 3, 4.); and it pleased him, a second time, that our poor

and remote Island should be indebted to the severe persecutions of the second and third ages of the same Church, for the reception of that blessed word. This, then, was the time, when the good seed was sown; and, I trust, not all in unprofitable ground—this was the time when the land received, upon its bosom, a profuse scattering of the precious wheat—the enemy had not yet come to sow the tares.

This leads me to the consideration of the second part of my inquiry, to wit, what was the character of that Christian doctrine, which, as we have demonstrated, was preached in this country before the arrival of St. Patrick, and probably at the least two centuries earlier; and what was its nature at the time of the preaching here of St. Patrick, the first messenger to this Island from Rome, (an event that took place in the year of our Lord 430,) and during the succeeding but remote ages of time.

I shall commence with a very important circumstance, in which indeed it cannot be expected that St. Patrick, being a missionary of the See of Rome, should so entirely agree with St. Columbkil, and the other ancient saints of the country, as he did in other points of doctrine—I mean subordination to the Pope, and the Roman Church. I shall, therefore, treat of it first; and shew also, from St. Patrick's opinion upon the point, that the authority of the Pope in his time, was very different indeed from what it is now.



CHAPTER II.

OF THE AUTHORITY OF THE POPE, AND OF THE
CHURCH.

IT has already been hinted to you, that the first Christians of Ireland paid very little regard to the authority of the Pope; in truth, they went on their own way, quite independent of him; and not only did not ask his advice in any matters, but, whenever he took upon him to interfere, they directly gave him to understand, that they owed him no obedience on account of the situation he was beginning to assume of Head of the Church. As for infallibility, it was not, at that time, thought of, as will hereafter appear; and the very uncharitable doctrine, that there is no salvation out of the Church of Rome, was not as yet invented; nor was that Church then called, nor was it thought to be, exclusively Catholic, or universal.

In the early ages of the Church the Pope was very far, indeed, from assuming the great authority which he afterwards did. The famous Pope Gregory the Great declares, that he himself was the Emperor's servant, and owed him obedience; and "that God had given the Emperor power over Priests, as well as others;"* and the French people have, therefore, at all times resisted the Pope's claims, as well of su-

* Ad Maurit. Lib. iii.; Ep. 62. and ad Theod. Lib. iii. Ep. 65.

premacý, as of infallibility : with respect to the first they declare, that “ the King, assisted by his Council, “ and not the Pope, is the Head of the Church in his “ kingdom :” * and, with regard to the second, those who took degrees in their universities were compelled, solemnly, to deny it. Æneas Sylvius, who was one of the Popes, confessed that “ there was little respect “ paid to Rome before the Nicene Council ;” and, in “ fine, when the Bishop of Constantinople would assume the title of Universal Bishop, Pope Gregory writes of him, saying, that “ he wonders at the arrogance of assuming this new title, which none of the “ Bishops of Rome had ever accepted of ; a title blasphemous to Christian ears,” † and such as was symptomatic of the character of Antichrist. The authority of many other Pontiffs might be brought to shew, that the exclusive title of Catholic, or Universal Bishop, which is now assumed by the Roman Catholic See, is an innovation on the primitive Church ; in fact, it was not spoken of until the year 528, nor confirmed to the Pope until the Emperor Phocas conferred it, by an edict in the year 606. Add to all this, that the sixth Council of Carthage, (A. D. 419.) rejected the Pope’s claim of appeals ; and he was bound by the canons of the Church, and could not alter them—a fact which can be proved by abundance of authority, even by that of several Popes themselves. Popes were sometimes nominated, as other Bishops very frequently were, by Princes ; ‡ and were often, and severely checked, as the histories of France, Germany, England, and other countries inform us, when they attempted to encroach upon the authorities of the several states of Europe ; which they did in later days, in a manner equally contrary to the practice of ancient times, and to the simple doctrines of primitive Christianity.

* Claud. Fauch. Lib. de l’Eglise Gallic. Bocheilus, Lib. 5. de Decret et Eccl. Gallic. and Pithæus de Lib. Eccl. Gallic.

† See Bower’s Life of Gregory I. and his letters, &c. as there quoted.

‡ See Father Paul, and Columb. ad Hib. on the mode of electing Bishops ; and their authorities, passim.

Even St. Austin himself, when he arrived in England, as an emissary from Rome, claimed the subordination of the church there to the Pope, as the head of the *Western Church*, and not as the Supreme Bishop of the Earth;* and this brings me to consider, how the Pope was thought of in these Islands, when St. Austin and St. Patrick arrived.

The first Christians in Ireland did not look up to the Pope, or to any other foreign person, as their spiritual head. We have already seen this to be so in the case of the Culdees, and even the authority of Archbishops of the country was disallowed within the district of their Abbot's jurisdiction; but, as the greater part of Ireland was governed by Bishops in spiritual matters, it will be more material to shew what was the case, where they were concerned.†

It may surprise some of you, my dear fellow-countrymen, who have heard such an uproar about giving the King of England the Veto, in the appointment of Roman Catholic Bishops, that it was not till above 600 years after St. Patrick first landed in Ireland, that the Bishop of Rome, as Pope, took upon him to interfere in their appointment in Ireland. The Irish Bishops were in general elected by the rest of the Clergy, with the approbation of the Irish Chieftains, no more being required in their appointment, until the reign of Henry II. King of England; and the See of Armagh itself, so far from being conferred by the Pope, so far from any interference existing on the part of that Pontiff in early times, was for nearly 300 years kept in the possession of one family, who contrived that it should descend in several instances from father to son; disregarding alike the right of election, and the desires of the Head of the Roman Catholic Church.‡

With respect to the Prelates of Dublin, this See, as well as those of Waterford and Limerick, was erected

* Bede Hist. and Jamieson's Hist. of the Culdees, p. 77.

† We shall find, hereafter, that St. Columbkil, and some of his successors in the Abbey of Iona, were declared, and acted as, Primate of Ireland; St. Adamnan presided in a Synod as such.

‡ Harris's Ware, p. 54, and O'Conor, p. 9.

by the Danes. If we take up the ancient Letters of the Irish, which are published in Usher's Sylloge, we shall find abundant matter to shew, that the Bishops of those Sees disclaimed all dependence on that of Armagh, and professed obedience immediately to Canterbury—perhaps because the connexion between Norway and this Island was done away. See this publicly declared in documents of the years 1074, 1085, 1095, 1096, 1122, and 1140. The 25th letter was one sent with a person who had been elected in Dublin to be Bishop, requesting the Archbishop of Canterbury to consecrate him, according to custom; a custom acknowledged in letters 27 and 28, which were written, A.D. 1081, by the Archbishop in reply. In the 40th, A.D. 1122, the people of Dublin write to Ralph, the Prelate of Canterbury, and complain of the Bishops of Ireland, especially that of Armagh, being angry with them, because they “would not obey their ordination, but always desired “to be under his, (the Archbishop of Canterbury's,) “dominion.” In the 39th letter, Anselm of Canterbury, A. D. 1110, writes to the Bishop of Dublin, desiring him not to carry his cross before him, because that is the exclusive privilege of Archbishops who have received a pall from Rome. The Prelates of Dublin were at that time only Bishops; and Gregory, who died in the year 1161, was the first Archbishop of that city.

But, indeed, the other Bishoprics which were erected by natives, were equally independent of Rome; their Bishops were elected, as I have said before, by the Clergy, and were consecrated by each other. Giraldus Cambrensis, who accompanied Henry II. to this country, informs us,* “There were no Archbishops “in Ireland, but the Bishops only did consecrate each “other; until John Papyrio, the Pope's Legate, came “thither, not many years back.” (A. D. 1152.) He first brought the pall, the vestment of an Archbishop, into Ireland. Pembridge, in his Annals of Ireland, says of Gelasius, an Irish Primate in the twelfth century, “He “is *first* said to be Archbishop, because he first used the “pall; others before him were only called Archbishops

* Topog. distinc. iii. c. 17.

“and Primates by name, in reverence and honour of “St. Patrick.” Bernard, in his life of St. Malachy, says, accordingly, that the Metropolitan See of Armagh always wanted a pall. Finally, St. Patrick, in his Epistle to Coroticus, and at the commencement of his Canons, calls himself simply, *Bishop*. With respect to the election of Bishops by the Clergy, the very Pope Celestine I. who sent St. Patrick to Ireland, ordains, in his Epistles to the Bishops of Vienna and Narbonne, that the ancient mode of election should be adhered to. (Columb. ad Hib. p. 30 and 72, and authorities there.) This writer shews, (p. 81.) that their Annals expressly declare, that the Irish Clergy always elected and consecrated their own Bishops, without the Pope’s knowledge. This continued until the arrival of Paparo, in the year 1152. And thus also it was in Scotland and in Man; in the former of these places, the year 904 was the first time that a Bishop of St. Andrews went for consecration to Rome;* and those of Man were elected by the Clergy, and sent, when the Danes possessed Armagh, to be consecrated there, and afterwards to the Metropolitan of Norway.† And, indeed, to bring the point yet higher, thus it was with the Pope himself. We know how he is elected still; and history will inform us, that originally all orders of the Clergy voted at the election, and this so late as the twelfth century. The suffrage of the delegates of the people was also required.‡

We see now, my friends, in what way this great point of church discipline—the appointment of Bishops—was conducted in Ireland: let us take a very short survey of religion in Great Britain, in the early ages; that we may see of what nature the authority of the Pope, or of his church, and the interference of either, was at that time. And, first, let us hear how the Bishop of Rome addresses the first English Christian King, Lucius, about the year 170—in that age of humility,

* Henry’s Hist. of Engl. ii. 179. Dublin, 1789. and Boethius.

† Columb. 3d letter on Liberties of Irish Church, p. 44.

‡ Columb. ad Hib. 38, on the mode of appointing Bishops in Ireland, from Baronius; Milner, v. III. p. 285, and Father Paul.

which long preceded the time when the Roman Pontiff called himself God's Vicar upon earth. "You have lately, by Divine mercy, received the law, and faith of Christ; you have with you in the kingdom both the New and Old Testament, whence, by the advice of your Peers, and the Council of your kingdom, you may select holy and blameless laws; which may be enacted and supported, not by any foreign, but by your own authority, who are God's Vicar in your own kingdom, and represent his power to your people."* This total independence in the British nation continued for several years: we find, before the year 400, Pelagius, the great author of the Pelagian heresy, and by birth a Briton, refusing to appear before the Pope when cited to go to Rome, alleging that Britain was neither in the Diocese, or Province of the Pontiff. It is not, therefore, surprising, that an inveterate resistance should be made to St. Austin, who came to establish a spiritual despotism of the Pope over England: the opposition was long continued, and severe; and the spirit was kept alive by the bards, in such strains as this of Taliessin, the famous British Poet, who flourished at that time:—

"Wo be to that Priest yborne,
 " That will not cleanly weed his corne,
 " And preach his charge among;
 " Wo be to the shepherd, (I say,)
 " That will not watch his fold alway,
 " As to his office doth belong—
 " Wo be to him that doth not keepe
 " From Romish wolves his sheepe,
 " With staffe, and weapon strong."

The original is in the Chronicle of Wales, p. 254.†
 In fine, even to this day, says St. Bede in the year 731,

* Davies, Rep. Case of Præm, p. 245, refers to this letter.

† It is a matter well worthy of our notice, and both amusing and instructive, to compare this Poem with a Letter said to have been written by the present Pope Pius VII. to the Clergy of his persuasion in Ireland. "Mutato nomine, de te fabula narratur," says Horace. One might even fancy the Pope to have had the expressions of the Bard in his view. Taliessin denounces against the sowing of tares among the wheat—so does Pope Pius VII. He concludes with rousing the shepherds to the care of their flocks,

“it is the manner of the Britons,” (the ancient Britons, who at this time were driven into Wales,) “to hold the “faith and religion of the English,” who had put themselves under St. Austin, “in no account at all; nor to “communicate with them in any thing no more than “with Pagans.”*

Again, we have a strong proof of the independence of the British on the Romish Church, in the tone with which King Edgar spoke to his Clergy, who were Roman Catholics, even after they were admitted, or had forced themselves into England, having driven the old Religion to the fastnesses of Wales:† and, agreeably with this, the laws of Saint Edward commence with a protestation, asserting the exclusive authority of the King over all his subjects in the church.

It is not my intention, as it would be somewhat foreign to my purpose, to give an account of the gradual increase of encroachments upon the liberties of the English Church, which were made by that of Rome; and the elastic resistance with which they were checked, and at length, with a wholesome violence, entirely thrown off; by means of which the constitution of the church recovered its sanity at the Reformation, recoiling against the unnatural pressure, as the constitution of the body frequently does, by the mere strength of nature, against the attacks of fever. The native temper of the English Church was too pure, to be broken by a force which was, however, sufficient to bend it. Although William conquered Britain under a banner

so does Pope Pius warn them to guard “their flocks from the “wolves who come in sheep’s clothing.” But mark, my friends, the difference; it is at once curious and of vital importance. The Priests that Taliessin warned against St. Austin, who was sent from Rome, and who at that time was the enemy which sowed the tares, were the ancient priests of the old Religion of the country—the professors of which same old Religion are now-a-days stiled enemies by the Pope. It is a pity that the real history of these things should be forgotten and unknown.

* Bede Eccl. Hist. Lib. ii. c. 20.

† Davies’ Rep. ub. sup.; Bishop of St. David’s Charge, p. 13.; and *Us. Brit. Ecc. Antiq.*

consecrated by a Pope, and admitted of his legates and his palls, and gave him money, he refused him fealty and authority, and prevented an appeal to Rome*—although the barbarous murder of the turbulent Becket gave a pretext to the ecclesiastics for sedition, and the dastardly John yielded an abject submission to the Pope, the disgrace lasted but a moment; and, throughout the entire struggle, from the first landing of St. Austin to the Reformation, that Pontiff's authority was always denied by British Kings, by British Parliaments, by the English people, and, frequently, even by Ecclesiastical Councils—for the English Church rejected with disdain the canons of the second Council of Nice, A. D. 680, respecting images. “Even when the “Pope's Supremacy was most exalted here,” (says Dr. Ayloffe, in his *Parergon*, p. 127,) before a new Bishop, appointed by a Papal Bull, was given the temporalities of his See, “he was to appear before the King, and “renounce every thing, in those Bulls, which might be “prejudicial to the crown, or contrary to our laws.” Of the Scots the Ecclesiastical historian, Mosheim, writes thus:—“The ancient Britons, and Scots, persisted long in the maintenance of their religious liberty, and neither the threats, nor the promises of the “legates of Rome, could engage them to submit to the “decrees and authority of the ambitious Pontiff, as appears manifestly from the testimony of Bede.” Spotswood, the Scottish historian, brings evidence of the same truth; † and relates the wars with the English that followed, in consequence of an attempt to bring in the new faith: and we find that, at the time of St. Austin's preaching in Ireland, “attempts were made by the “Bishops of Rome to induce the Irish to unite themselves with the English Church,” meaning that established by Austin, “but in vain. ‡

I have already mentioned, that the reason of sending the first Roman Missionary, Palladius, to Scotland, was to set the people right in their Christian faith—“to

* See Dav. ub. sup.

† Hist. p. 12.

‡ Milner's Church Hist. vol III. p. 105.

“the Scotch, believing in Christ, but not rightly so, was “Palladius sent.” In fact, in one ancient and similar opinion, the ancient Britons, the Scotch, and the Irish agreed; and upon these old tenets there was something more or less of innovation imposed by the three first great emissaries from Rome; but much more by St. Austin than the rest, and, therefore, he was the worst received of the three. This agreement between these three nations will appear by extracts from a letter of Laurentius, an assistant of St. Austin—*“ We know “the Britons: we thought the Scots,” (meaning as well the North Britons, as the Irish, who were both called Scots at that day,) “were better than they; but we “learned, by Bishop Dagamus coming into this Island, “and Abbot Columbanus coming into France, that the “Scots did differ nothing from the Britons in their conversation.” This Dagamus was an Irish Bishop; and Laurentius speaks, in the letter, of the Scots that did inhabit Ireland, as well as of those of Scotland now so called.

To return to Ireland. Although St. Patrick did, in some degree, preach the Supremacy of Rome, (the only innovation of the kind which he did preach,) we must remember that this pretence of Supremacy was very different then from what it afterwards became in its character and effects, nor was it stiled Catholic for above 100 years afterwards. In speaking of the Head and foundation of the Church, Sedulius, an Irish Divine of the year 490, and cotemporary with St. Patrick, asserts that, by the word, ‘foundation,’ is meant Christ; and, quoting Is. xxviii. 16, says, that “it is certain by “the stone Christ is signified.”† And Claudius, A.D. 815, expounding Mat. xvi. 18, “Upon this rock will I “build my Church,” while he says, that Christ granted unto Peter “a participation of his own name, that “from Petra, (the rock,) he should be called Peter,” he declares, that “other foundation can no man lay “besides that which is laid, which is Christ Jesus;” (in Mat. Lib. ii.) he likewise tells us, “that St. Paul did “not esteem himself inferior to St. Peter, because “both of them were, by one, ordained unto one and

* Bede Lib. ii. c. 4.

† Sedul. in. Heb. xi.

“ the same ministry ;” St. Peter having “ had* a primacy given him over the circumcision,” and St. Paul over the Gentiles—† who, for that very reason, indeed, has the better claim of the two to be Head of the Gentile Churches, as well of Rome, as of all the Western world. In fact, St. Peter was far from being considered in Ireland as the sole foundation of the Gentile Church, nor at all preferred in this respect above St. Paul and St. John, (who, by the way, together with St. James, is called in the Ep. to the Galatians ii. 9. a pillar of the Church, as well as St. Peter :) and, in a hymn, which was composed to the honour of St. Patrick, by one of your most Catholic Saints, St. Seachlin, (or Secundinus,) about the year 448, our Irish Apostle is praised in these words : “ He is constant in the fear of God, and immoveable in the faith ; “ upon him the Church is builded, as on St. Peter :” and, again, “ Christ hath chosen him to be his Vicar “ on earth.” Were the Pope at that time what he since has been, in the consideration of the Irish, we should not, my friends, have found a person of such holiness and importance as to be sainted after his death, thus dare to assert that St. Patrick was Christ’s Vicar ; this would be heresy in the estimation of your Clergy now, but then it was the common way of thinking. Accordingly the See of Armagh is called, in 1014, by another Roman Catholic writer, “ the Citie Apostolic of this “ land ;” ‡ and even the Bishop of Kildare is called the highest Priest and highest Bishop ; names which could not now be applied among you to any city but Rome, or to any person but the Pope, without incurring the danger of excommunication, or heavy fine. The name of Pope itself, in the original Latin, Papa, was a common appellation of Bishops, in the early ages of Christianity ; but it is unimportant to us to dwell more upon this point here.§ The first Bishop of Armagh who

* See here and study the 9th chapter of St. Mark, v. 33, &c. ; which Gospel is said to have been dictated by St. Peter himself.

† In Galat ii.

‡ Ex vetust. cod. Ecc. Armagh. See Usher’s Religion of the Ancient Irish, p. 75.

§ St. Jerome says, that the Bishop of any other See is equal to

was appointed by Papal provision, was Egan Mac Gillividir, in the year 1206;* and this was only on the opportunity which presented itself of deciding a contested election, and it would scarcely have been attempted, were not the mean spirited John upon the throne at that time; and even that cowardly Prince resisted the attempt, until he was pacified by a payment made to him, of three hundred marks of silver, and three of gold.

With respect to your ancient Saints, St. Columbkil, and others; let us examine in what degree they individually esteemed the authority of the Bishop of Rome. I shall extract the following facts from a very curious, and very scarce book, written by a Roman Catholic of the name of Lynch:† he informs us, and the same fact is told by many others, that St. Columbkil was excommunicated by the then Pope, as was also another Saint, entitled Romualdus; but they disclaimed the Pontiff's power, disobeyed his commands, and protested against this exercise of authority. The reason of the excommunication is material to us; it was because Columbkil obstinately persisted in holding the old faith, which had been handed down to him from his ancestors, who had received it from the disciples of St. John; it was because he refused to admit of the authority of the Church of Rome to decide points of dispute; it was because, rejecting the infallibility of the Pope, he made strong battle against the attempts that were then making to alter the form of the old Religion of the country. The Saint himself wrote to the Sovereign Pontiff Boniface, to bid him beware of deviating from the true faith, and even of heresy—so far was he from allowing his infallibility; as for the usurped power of excommunication, it was not only opposed by him; but Lynch, in speaking of the transaction, asserts, that the assumption of it was the commencement of the ruin of Ireland.

that of Rome—Epist. ad Evagrium. See the Holy Scriptures here—Mat. xx. 25 and 26. Mark x. 42 and 43. and Luke xxii. 25 and 26.

* O'Con. or Columbanus's 5th let. p. 43.

† Alithin. St. Maloes. 1664. p. 75. Vide O'Con. 53. and Bower.

St. Columbkil, St. Colman, St. Aidan, St. Adamnan, St. Finan, or Fin-barry, and others, were in discipline altogether unconnected with Rome; they were Presbyters, or Priests; they were Abbots, and not Bishops, and all Bishops were subject to them in their districts.* The Bishop, indeed, of Iona, the Island of St. Columbkil, † was elected by the Monks of the Monastery, and consecrated in it. ‡ Fordun says, that “before the coming of Palladius, the Scots had, as teachers of the faith, and administrators, only Presbyterians and Monks.” This they took from their founder, St. Columbkil; and his Church differed also in the mode of tonsure, and in their liturgy and offices, from the Church of Rome.

With respect to St. Columbkil, indeed, there exist testimonies of an extraordinary degree of pre-eminence attached to him; he is not only called, by Colgan, (p. 498,) “the Primate of the Picts and Scots;” but he was declared, at a Council, “the Primate of all the Irish Bishops.” This title was continued for some years to his ancestors, the Abbots of Iona; and, as such St. Adamnan presided at a Synod which was holden A.D. 695.§

I have already spoken of the Council assembled at Whitby, and the controversy between St. Colman and Wilfred, about the celebration of Easter. It was holden in the year 664 a long time after that Rome had sent emissaries both to England and to Ireland; and a slight detail of the events connected with it will shew, how very independent of Rome the Irish Church was, both at the time when the Council was holden, and also in times still more ancient.|| St. Colman, who was called from Landisfarne, but originally from the Island of Iona, to be Archbishop of York, having asserted that the mode of celebrating Easter, which

* O'Con. Rer. Hib. Scrip. Epis. Nunc. cxxxiv., and Note; and Bower ii. p. 486.

† Jamies. Hist of Culdees, p. 92. from Sax. Chron. and Bede.

‡ Jamies. p. 49. from An. of Ulster.

§ Columb. 3d letter, p. 44. See Smith's Life of Col. p. 159.

|| Bede Lib. iii. Hist. cap. 25.

he had received from his fathers, was to be derived from St. John, declares thus: "We, with the same confidence celebrate the same, as his disciples Polycarpus and others did; neither dare we, for our parts, neither will we change this." Wilfred accused him thus, that, "out of the two utmost Isles of the Ocean, he and his party did fight with the whole world." The issue was, that the King was terrified with the threats of Rome: but Colman was not to be moved; and, taking with him such as rejected the Easter of the Roman Catholic Church, their tonsure, &c. he returned back to Scotland; and Smith, in his Life of Columba, says, that he retired to Ireland, where he built some Monasteries. Wilfred was then made Archbishop; but, as he would not receive consecration from the Bishops of the Britons, or of the Scots, he went beyond seas for the purpose. In the mean time, Oswi, the King, whose heart was with the old Religion, appointed "a most religious servant of God, and an admired Doctor that came from Ireland," named Ceadda, to to the See of York in his stead.*

It is of no importance to carry this history further; it is enough to remark, that the ancient doctrines of Christianity had been derived from other sources than the See of Rome, and had been commonly received throughout these Islands, when the Roman Catholic opinions were first preached therein—and to admire the noble, steady, disinterested conduct of St. Colman, who resigned his See, rather than his religious tenets: Does not this history convince you, my fellow-countrymen, that you are much deceived by those of your Clergy who tell you, that theirs is the old Religion of this Island? Do you not see, in this example, how little was the command of the Pope, the authority of his Church, or the infallibility of either, thought of during

* Usher's Religion of the Ancient Irish, c. ix. and x. The MS. of Fridigod. Vit. Wilfrid, in Bib. Cot. is thus:—

"Nos seriem patriam, non frivola scripta tenemus;

"Discipulo eusebii," (vel sancti,) "Polycarpo dante Johannis, &c. &c.

"Atque nefas dixit, si quis contraria dixit ———

the first ages of Christianity in this land? The subject of the dispute above-mentioned may not have been material towards the settling of doctrine which was essential to life everlasting; but, for that very reason, I press it the stronger here, to shew how little the Pope was thought of: for, had I begun with a point of more consequence towards salvation, it might be said, that it was the importance of the tenet, and not the disregard and jealousy of Papal authority, that gave rise to the opposition. And here let me ask you, is it not most strange in the leaders of your Church, now-a-days, to deny to the King a Veto on the nomination of your Bishops, after their election, when it was enjoyed by the Kings of England, and of Ireland, upwards of a thousand years before the Reformation took place.

We shall find in the history of St. Bede, how others of your ancient Saints, as St. Aidan, and St. Finan, (or, as it is now corrupted, St. Fin-Barry,) agreed with St. Colman, and St. Columbkill, in thinking for themselves upon the above-mentioned matters of dispute.* And now, let me press one point here which is remarkable, and proves that, in the time of Bede, the Church of Rome had by no means assumed the high tone which her Clergy have since done, declaring, as they now do in the face of the very Gospel of Christ, that salvation could not be had out of it. St. Bede, who was of her communion, so far from telling us that St. Colman, St. Aidan, or St. Finan, must be damned for opposing the opinion of the Pope, and of his Church, actually lavishes upon them as much admiration as the best friend they have among their countrymen now is taught to do from his youth. He gives, especially to St. Colman, the greatest credit for his conduct; and tells us that, by the ministry of Aidan, who was sent for by King Oswi, in the year 635,† the kingdom of Northumberland, or indeed all Bernicia, which included both that county and Durham, were recovered from Paganism, to which it had of late returned. There

* Bed. Hist. Lib. iii. throughout.

† Ledw. 65.

was no trace of Christianity there, says Bede,* until the coming of these holy men. He also informs us that, by means of St. Finan, and St. Dimna, and other Missionaries from Ireland, the same was done in Essex, Middlesex, and almost all that central part of England, at that time called the kingdom of Mercia, as well as in other parts of the country. Rapin, in his History of England, says,† “It is surprisngly strange, that the “conversion of the English should be ascribed to “Austin, rather than to Aidan, to Finan, to Colman, “to Cedd, to Dimna, and the other Scottish” (or Irish) “Monks; who undoubtedly laboured much more abundantly than he.” “Before the Benedictines were “spread over the Island, the Monks of St. Columba “attended,” &c. This subject might be much extended by matter exceedingly interesting.

But I must not wander from our subject: St. Bede tells us, that the aforesaid Saints and others were sent from Ireland, and from Scotland, to England, for the above-mentioned purposes: we have seen that many of them opposed the See of Rome; let us then admire the liberality of those early Christians, and let it be a motive to us to cease from that doctrine, the peculiar disgrace of the Popish Religion, which, calling itself Catholic, but without any right to that name, excludes all from the hope of salvation who do not die in its faith. It is said by Eusebius, of Polycarp Bishop of Smyrna, and Anicetus Bishop of Rome, who flourished in the second century, that they entirely differed from each other in the times of observing Easter, and other ceremonies of the Church; yet the former admitted the latter to administer the Eucharist in his Church. The system of exclusion was equally unknown in our Islands. St. Bede says of St. Aidan, especially—“Although he “could not keep Easter contrary to the manner of them “which had sent them, yet he was diligent to perform “the work of faith, and godliness, and love, according “to the manner used by all holy men.” And again,

* Lib. iii. c. 2. See also Milner's Church Hist. v. iii. p. 106, &c

† Fol. Lond. 1732, p. 80.

“ he commended his doctrine to all, by living according to his precepts.” He says, that these men were honoured by the Bishops of the opposite faith, who addressed them, in their letters, thus—“ To our Lords, brethren, the Bishops and Abbots,”* &c. Ionas, also, in his *Life of Columba*, (c. 1.) observes, of Ireland, “ It was a nation, although without such laws as governed other people, flourished in the vigour of Christian doctrine, so as to exceed the faith of the neighbouring nations.”

Our Saviour especially enjoins thus to the disciples of his humbling doctrines; “ Neither be ye called Masters, for one is your Master, Christ;” (Mat. xxiii. 10.) and St. Paul acknowledges, that “ other foundation can no man lay, but that which is laid, which is Christ Jesus.” 1 Cor, iii. 2. These Saints of Ireland, then, although they might well have denied to the disciples of St. Peter their claim to the Apostleship of those who were Gentiles, and not Jews, since they read that “ the Gospel of the uncircumcision was committed” especially unto St. Paul, (Gal. ii. 7.) stopped not to dispute about foolish genealogies, but taught the truth of Christ’s Gospel to all who needed their instruction. Nor were the truly pious of the Roman Catholic Church jealous of their labours; neither did they as yet claim the possession of the only keys to that door, of which Christ himself has said, “ Knock, and it shall be opened unto you.” (Mat. vii. 7. See Rhemish version.)

Not to enter into an invidious exposure of your Church, its weak claim to infallibility, universality, and exclusive salvation; and without dwelling upon its divisions, † which of themselves make it forfeit a right to

* Indeed, St. Bede wrote his third Book in praise of the Culdees. (Ledw. p. 65.)

† There have been sometimes two, nay, three Popes at a time. Look into a writer of the R. C. Church, the author of “ *Il Cardinalismo di Santa Chiesa*,” P. i. Lib. ii. p. 164—from which I translate the following sentence. “ Amongst all the churches that have been hitherto in the world, there never has been found any so subject to revolutions, changes, and confusions, as the Roman Church;

all these attributes; I shall close this head, with a very short history of its gradual encroachments towards the enormous power which it now possesses in this land.

I do verily believe, and am persuaded, that, had the See of Rome continued to have been always as moderate in its pretensions as it was in the year 430 when St. Patrick arrived here, it would have troubled the Island but very little, after it was well satisfied that the entire country embraced Christianity; for we find that it scarcely interfered with religion here, until long after the time when the Danes burned and pillaged the great Cities and Colleges every where in the Island, and, when they were finally expelled in the year 1004, left every part of Ireland a desert behind them. The nation continued then to revive, until about the year 1172; at which time it had so far recovered as, by the accounts of all historians, to be in a more prosperous state, than and for one hundred years afterwards, than it had been from the ninth century, until of very late years. The Popes Adrian IV. and Alexander III. cast, therefore, a longing eye upon it, as a very fit and proper place into which they might introduce not only their power, but the very lucrative tax of a certain sum upon every dwelling, called in those days Peter's pence. They, accordingly, wrote very pretty and pious letters to Henry the II., King of England;* and, although there was much said of Christian pity for the ignorant Irish, in their encouragements to that Prince to go and make war against them, and spill their blood, and subdue their country, a great deal more is said of Peter's pence. At length Adrian, most impudently, gives, or rather sells Ireland to King Henry, by a bull; and this was the first acknowledged usurpation made upon you by a Pope—selling you, like the cattle of the soil, but

“ so many anti-Popes, such schisms, such heresies, such events, such
 “ disputes, such confusions; so many suspensions of Councils, so
 “ many persecutions of Pontiffs, such false opinions, such universal
 “ scandals, such tyrannies within and without, so many intestine
 “ wars among the Ecclesiastics, such hatreds.”

* See Usher's Syl. Let. 46 and 47.

without the shadow of a right ; and, under the pretence of love for your immortal souls, authorising the butchering of your bodies ; enforcing an exorbitant tax, (for a penny then was of as high a value, in comparison with the price of food, as two shillings and sixpence is now,) by arrogance, accompanied with hypocrisy, and with cruelty.

I do not love to dwell upon this subject ; but there is a fact which I cannot conceal from you. A Pope, successor to Adrian, surpassed him in bold pretensions, and actually sold Ireland to the Emperor of Germany, Charles V. ; and afterwards to Philip II. King of Spain ; authorising them both to go and make what civil wars among you they pleased. And some short time afterwards, A.D. 1643, Pope Urban issued to the entire of Ireland, “ a full and plenary indulgence, and “ absolute remission of sins,” to all persons who will fight against the “ heretics, and other enemies of the “ Catholic faith.”* These heretics, my friends, were your own fellow countrymen ; who, many of them, influenced by the principles of the Bible, differed from the Church of Rome in their views of Religion ; and were, therefore, given over by the Pontiff to indiscriminate slaughter ; under the premium, upon their murder, of eternal happiness to those who would commit the deed.†

The turbulence of the Pope’s own legates in Ireland, somewhat afterwards, was so great, that Rinuncini received a letter, from the entire confederated body of Roman Catholics assembled at Kilkenny, “ exhorting “ him to depart from a kingdom so long harrassed by “ his factious turbulence ;” † and a kingdom, also, most lamentably changed from its former noble independence in religious matters. This legate indeed did depart ; but one hundred and fifty years have passed since that event, and facts are forgotten ; and these years have been actively occupied by the friends of the See of Rome, and the enemies of your souls, to make their party good,

* See State Trials, vol. i. p. 462. † Parr’s Life of Usher, p. 39.

‡ Lel. Hist. of Ireland, vol. iii. p. 529, 530.

while the preachers of the truth have been afraid to do well on these matters. By these persons the Religion of the Bible has been kept from you; its professors were blameable, ignorant, or indolent, or were alarmed, or possessed not the constraining love of Christ; and, at length, we find the Roman Catholic Clergy of this Island, which once spurned at the unjust excommunication of a Pope, and bade him beware of heresy himself, possess among them a Priest so bigotted as to declare to Dr. Adam Clarke, but a few years since,* “that, if the Church desired him to deny the existence of a God, he should conceive himself bound to obey, and believe, in compliance.” May that God forbid that I should be so illiberal as to suppose, that there are many Roman Catholic clergymen, in any part of the world, who would think or speak thus profanely; but there was this one, and he had the care of souls in a parish! This is, indeed, a most awful reflection; and, as all that Clergy more or less abide by the tradition of their Church, and all of them more or less exclude those of other communions from the proffered benefits of the Gospel, I have thought it necessary to say thus much, in order to shew you, how different from theirs were the sentiments of your ancestors, the old Saints and people of this land, who held the pure doctrines of the Bible and of the first Apostles, which Rome had not as yet corrupted, “teaching for doctrines the commandments of men.”

To close this head, I shall briefly state a very few facts, and leave them to serve as testimonies, for or against the authority of the Roman Church, without making further comment on them. 1st, The Prelates of the Council of Constance, holden at the beginning of the fifteenth century, (sess. 13.) speak of “having taken the advice of many Doctors of Theology;” plainly allowing that they did not act under the infallible influence and guidance of the Holy Spirit; they also conclude the meetings, at General Councils, with a prayer to God, “to spare their ignorance, and pardon their error.”† 2dly, Some Councils have taken upon

* See his tract on the Eucharist.

† Consil. tom. i.

them to declare against the decisions of others—thus, among other instances in abundance, that of 787 excommunicated those who concurred in obeying the decisions of one holden in 754; also St. Augustine allows that a General Council may be corrected, therefore it may err: (Lib. ii. cont. Donatist.) and, 3dly, The Roman Catholic Church discards the authority of several General Councils, and, among the rest, of that above-mentioned of the year 754; although there were three hundred and thirty-eight Bishops present at its meetiugs, while, at the first Council of Trent three hundred and sixteen only signed the decrees. What then is the poor inquirer to do, who neglects the plain light of the Gospel, to follow the *ignis fatuus* of fallible human authority? If he be humbly willing to be directed by that of the Church; what is it? where is it? and whence can it be procured, shining with any clearness, with any steadiness?—Not surely in the flickering rays of human tradition, which are borrowed from the sublunary fires of the Roman Catholic Church.

But I have done with this head of authority; and conclude, that St. Patrick indeed taught some things new, but much more moderately and more purely, than St. Austin; so that, so far from being opposed, he was received among the old people, at least as well as a Moravian, or a Presbyterian, would be in a country where the Church of England was established; for, my friends, the Christian world had not as yet heard Bishops cursing mankind; and teaching that all who were not of one particular denomination of the Christian Church should be certainly damned. But, my friends, from henceforth throughout this address, St. Patrick shall make common cause with all the antient Saints of Ireland of whatever denomination they were, Culdee, or Roman, deriving their faith through St. John, St. Paul, or St. Peter; and I shall now proceed to shew you, distinctly, and in order, that for many years after St. Patrick arrived here, your ancestors, universally held opinions, on important and cardinal points of doctrine, different from what the Roman Catholic Clergy teach you now. It will consequently follow,

that the doctrines of that persuasion are an attempt to change the old Religion of the land ; and I shall endeavour to ascertain and prove the exact time when each new opinion was first introduced among you. But, with regard to this latter point, I must request considerable indulgence ; for it is of the very nature of error to creep in by degrees—the serpent is sly, and insinuating ; he may sometimes dart upon his prey, but he always gains his vantage ground by subtle and unperceived approaches. Practices, whether bad, or good, usually come in by tacit consent ; and “ grow after into a general custom, the beginning whereof is past man’s memory.” The want of foresight respecting consequences, and of insight to futurity, will also account for the silence of many ancient Fathers respecting particular practices of the present Roman Catholic Church ; for how could they give an opinion concerning circumstances which they neither saw nor foresaw ? Let it rather be remembered, that the very silence of an ancient Theologian, upon any vital subject which is at present controverted, demonstrates that the subject matter of the controversy had no existence in his day. — I shall find it indispensable here to take the New Testament in my hand ; and, with it, to steady and direct my steps : for whatever was the faith of our ancestors, whether it was Popish, or otherwise, it could not have been right, if it were not founded on, and taken from, that inspired record which informs us of the doctrine and practice of our blessed Lord, and of his immediate disciples ; neither could it have been the most ancient Christian faith, if it were not agreeable to the doctrines of the Apostles and of the primitive Christians.

CHAPTER III.

MARRIAGE OF THE CLERGY.

LET us first consider some matters in which the Roman Catholics of the present day differ very much indeed from their ancestors, and which are not perhaps such as belong to doctrines the most important towards salvation, but yet which are considered by them in a great degree essential. We shall proceed by degrees to others of greater consequence—and, first, concerning the Marriage of the Clergy.

In truth the practice of the Clergy having wives was quite common, and justified in the days of St. Patrick. This is clear from the records of a Synod holden by that Saint himself; in this Synod order is given that the wives of the Clergy shall not walk abroad with their heads uncovered.* Jocelin, the historian of St. Patrick, and the confession of this Saint inform us, that his father was Calphurnius, a Deacon, and his grandfather Potitus, a Priest. This is partly confirmed by the ancient poem of St. Fiech; and Gildas and Nennius, the two earliest British historians, mention the wives both of Bishops and of the Clergy; while, from the latter, it appears to have been accounted honourable to have a Priest for a father. A canon of Northumberland, A.D. 950, declares thus—"If a Priest dismiss one wife, and "take another, let him be anathema."† The marriage of the Clergy further appears, from numberless other works, to have been common, and in this country is

* See Spelman's and Williams' Concilia.

† Ledw. 67.

proved by incontestible evidence to have been so; not only does Giraldus Cambrensis, in the reign of Henry II., but many others of his day, complain much, that it was at that time usual for the Priests, not only to continue to their children the succession in their temporal estates, but to procure for them the succession to their spiritual promotions. It is also on record that, in the very See of Armagh, for fifteen generations “the Primacy hath passed to the chief of the sept, as it were by a kind of inheritance.”* This continued for the space of two hundred and eight years, in the 10th, 11th, and 12th centuries; and thus Amalgaid, who was Primate so late as 1021, was the father of two Bishops of that See.† That Celsus of Armagh was married, appears from a MS. in Bib. T.C.D. (C. i. 26.); and it is there said, that his marriage was “*more gentis sue*,” or according to the fashion of his country. He died in the year 1129. Giraldus says, that the practice was known in both the British Isles. This custom gave rise, in our Island, to a species of property known by the names of the lands of Corbes, Herenachs and Termoners.‡ These were originally Ecclesiastical properties, belonging to the Corbes, &c., whose situations in the Church the Archbishop describes; and, as these persons ordained their children, for the purpose of giving to them the succession in these properties, they became thus inherited by custom. While the origin of their having become so has ceased to be known, the fact proves the prevalence of marriage among the Clergy.

This abuse of children succeeding to the Ecclesiastical promotion of their parents was abolished by Pope Innocent III., A.D. 1200. The truth, then, of marriage being permitted to your ancient Saints does not admit of contradiction; and the oldest Church of all, to wit, that of the primitive Christians, did not hold it to be impro-

* Usher on Corbes, &c. in Val. Collect. vol. i. p. 195.

† See Harris's Ware, Archbishops of Armagh. p. 49 and 54.

‡ See Usher's tract on these. Val. Collect. vol. i. p. 192.

per—this is clear from Scripture. Consult, in your own version, Tit. i. 6., where it is said, a Bishop must be contented with one wife, plainly allowing him one. See also 1 Tim. iii. 2 and 12., and Heb. xiii. 4.; but still more strongly in 1 Tim. iv. 3., the doctrine of “forbidding to marry” is classed among “the doctrines of devils.” See also Mark i. 30., 1 Pet. iii. 5., and Ezek. xlv. 22. Gregory the Great, in his answers to Augustine, allows of the marriage of the Clergy; and the forcing upon Priests a single life, by a vow, was first done by Pope Hildebrand, in the year 1047;* but it was contrary to the opinion of the Holy Fathers, and was for a long time disobeyed:† Pius II. and the great Canonist Panormitan, ‡ think, that the marriage of the Clergy might be allowed.§

Observe, by the way, that marriage was not considered by your ancestors to be a Sacrament; it is ranked, by Sedulius, as among things that are not spiritual.¶

I shall not dwell here upon the immoral consequences which, as you all know, follow from the universal celibacy of the R. C. Clergy; for I do not wish to place before you invidious matter. I shall refer you, therefore, to the works of St. Bernard and others, as my only object is to put you in the way of understanding the true answer to the question, “who sowed the tares?”

* Mat. West. See also Milner's Hist. of the Church, v. iii. p. 78.

† See Spelman Conc. vol. ii. p. 36. ‡ De Clericis conjug. Can. “cum olim.” ¶ Pius II. in gestis Conc. Basil.

CHAPTER IV.

OF THE ANCIENT IRISH MONASTERIES.

I SHALL now say a few words to you about the Monasteries of your ancestors. St. Bede tells us, that the people flocked to them, not for the feeding of their body, but for the learning of the Word of God.* In these places, during the times of persecution or of corruption, holy people took refuge—"Among the Scottish and Irish something as yet remained of the doctrine of the knowledge of God, and of civil honesty; because there was no terror of arms to these utmost ends of the world." The Monks also of these times did not live in idleness, or retire in consequence of superstition, or in surly disgust: their rule was thus—"They which live in Monasteries should work in silence, and eat their own bread."† It is to be observed, that these holy Colleges sent out St. Colman, St. Aidan, St. Finan, St. Cuthbert, and numberless other extraordinary men, and very many of the ancient Prelates of the Church. Their great occupation was the instruction of youth, and this, observe, in the *word of God*; they were in fact, not only the seminaries of the Ministry, but the great schools of the age. The persecutions of Christianity had driven holy men in

* Hist. Lib. iii. c. 26, &c.
Columbani Regula.

† In vit. Fursei. See also

great numbers to Ireland: its distance from the rest of Europe made it to be free from the corruption of the times; and its remoteness, as well as its being an island, made it to be so quiet and fit a place for study, that it may well be considered to have been the University of the Christian world; before that it was overrun by the Danes, who, in the year 838,* burned the great Colleges of Armagh, and destroyed all the others in the country.† Camden, the great antiquary, asserts—“sæpissime in nostris Scriptoribus legitur, amandatus est ad disciplinam in Hiberniam”—“we very often read in our writers, that such a one was sent for instruction to Ireland;” and so it is very frequently in Bede. The third work quoted in the note says, of the person whose life it records,

“Exemplo patrum, commotus amore legendi,
“Ivit ad Hibernos, sphià mirabile claros.”

“Being, like his fathers, moved with the love of learning, he went among the Irish, who were remarkably celebrated for their wisdom.” Alcuinus, a learned Irishman, was the preceptor of Charlemagne;‡ and another of our countrymen, St. Feargil, or Virgilius, was sent for by Pepin, the great King of France, who made him a Bishop.§ His history is curious, and is not foreign from the subject of this address. He held an opinion that the world is round: this was a doctrine that was very much disliked at Rome, and the Saint was ordered to deny his assertion. He, however, thought that the truth was better worth minding than the authority of the Pope—and the Pontiff, whose name was Zachary, summoned him to answer before the Apostolic See for this heresy!!!! In fine, so

* Brit. Ec. Antiq. Us. p. 447.

† Bede, Lib. iii. c. 26 and 27. Camden's Brit. p. 750. Vit. S. Sulgeni, &c.

‡ See Cave Hist. Liter. § Us. Syl. Epis. Hib. p. 131, &c. See here Milner's Hist. V. iii. p. 109, 144, and 189. Dean Prideaux calls Ireland the prime seat of learning in the time of Charlemagne.

|| See Bower's Lives of the Popes, iii. 340.

many were the Missionaries from Ireland into Europe, upon the revival of religion after the times of persecution, that a writer observes that all *foreign saints whose origin cannot be traced, in the countries of France, Italy, &c. are supposed to have come from Ireland, or from Scotland; and Marianus Scotus, in his chronicle, speaking of the seventh century says, "Ireland was filled with saints," and that her schools were renowned for ages."

It was, indeed, in old times an Island of Colleges for the education of youth, established for the benefit of all† Europe; and, as Dr. Johnson has written, was a place whence savage clans and roving barbarians derived the benefits of knowledge, and the blessings of religion. Dr. Ledwich, in speaking of the ancient Irish Culdees, declares with truth, "that they firmly opposed the errors and superstitions of the Church of Rome, till towards the end of the twelfth century; when they were at length overpowered and supplanted by a new race of Monks, as inferior to them in learning and piety, as they surpassed them in wealth and ceremonies."

The Monks in Roman Catholic countries were of a very different character from those in Ireland; and it is remarkable, that the first person who was bold enough to attack the idleness, and covetousness of the foreign Monks, which degenerated at last into the practice of common begging, was a countryman of our own, the famous Richard Fitz Ralph, who was Archbishop of Armagh. This great and pious man is well known to many of you already by his fame. "In the town of "Dundalk," at the time when the book to which I refer was published, to wit, in the year 1633, "there was a fountain dedicated to him, by the name of St. "Richard, to which all the neighbourhood flocked,

* See a note in Smith's Life of St. Columbkil, p. 55.

† See Smith's Life of Columba, p. 155.

“ thinking that whosoever drank of the waters thereof “ should be free from fever.”* His shrine was there ; and there, also, was his ring preserved, endowed as was supposed with many virtues. His birth-day was celebrated there with great devotion ; and the writer whom I quote declares, that “ no one can doubt these “ things in Dundalk, without creating a general out- “ cry.” He was also so esteemed abroad, that, when he died, a Cardinal was heard to exclaim, “ that a “ mighty pillar of the Church was fallen.”† I wish to introduce you formally to this great man, because he was so anxious to give the people the possession of the wisdom which is necessary to salvation, that he translated the Bible into your native language. With regard to the point before us, he made every possible effort to restore the Monks of his age to the purity which they enjoyed in their original institution—“ ad “ puritatem suæ institutionis primariæ”—such as they were when St. Patrick countenanced, and St. Columbkil governed them ; for, even at home, they had fallen off very much in his time.

This pious and excellent Prelate and Saint preached in London, in the year 1356, at St. Pauls cross ; and at Avignon, in 1357, before the Pope, and the Sacred College of Cardinals ; against the idle Monks of that day : “ Scarcely,” says he, “ could any great or mean “ man, of the Clergy or Laity, eat his meat, but such “ kind of beggars would be at his elbow ;” and that, “ such kind of begging, as well by Christ, as by his “ Apostles and disciples, by the Church, and by the “ Holy Scriptures, was both dissuaded, and also re-

* See the preface to his *Defensorium Curatorum*, Par. 1653. Thomas of Walsingham, in his *History*, says, that he proved his point clearly by many arguments ; indeed his work is unanswerable : but the Clergy of England, not giving the support which they had promised him, and the Monks contributing a large sum to the Pope, he failed in his efforts ; and the begging orders were confirmed, with some trifling corrections. See Walsingham.

† Fox's *Acts and Monum.* vol i. p. 472, quoted by Walsingham.

“proved.” See further, for the truth of this assertion of his, 2 Thess. iii. 12.*

I shall refer you to St. Bede to discover, what kind of holy learning this was that people were sent so far to procure. “The followers of Columbkil,” he asserts, † “would receive only those things which they “could learn from the ‡ *Scriptures*; diligently observing “the works of piety and of charity.” Now two of the most important points for our consideration, my dear fellow countrymen, and those indeed which are the great object of this inquiry, naturally spring out of this remark: the first is, that our ancestors taught the *Scriptures*, not only in general, but to the youth, and in their schools. Secondly, that they taught them simply, without mixing with them the traditions of the Church; and, of course, they were quite convinced, that all the Word of God was written, and that none of it remained unwritten, or to be settled either by traditions or by the authority of the Church.

* Rich. Arm. in Defens. Curat. p. 56, 57, and 104. Ed. Par. 1625.

† Hist. Lib. iii. c. 4.

‡ It may be necessary for the information of some of my readers, to mention, that the term *Scriptures* means, the *written* word.

CHAPTER V.

OF THE READING OF THE SCRIPTURES BY THE ANCIENT INHABITANTS, AND IN THEIR NATIVE LANGUAGE.

THE first preachers of Christianity taught the Scriptures universally. St. Bede informs us of St. Aidan, the principal of the successors of St. Columbkil, that "all such as went with him, whether Clergy or Laity, were obliged to exercise themselves, either in reading of the Scriptures, or in the learning of Psalms."* And he also tells us, that "the people flocked anxiously on the Lord's day, to St. Aidan, and St. Finan, and St. Colman, to the Church and Monasteries; not for the feeding of their bodies, but for the hearing of the Word of God." In short, St. Adamnan, in his Life of St. Columbkil,† says, that the rule by which this Saint taught his disciples to support their doctrines, was, by putting forward the witness of the Holy Scriptures: "prolatis Sacræ Scripturæ testimoniis." Long before the time of any of these Saints, St. Chrysostom, who was the most eloquent writer of the Holy Fathers, and whose word is, beyond all question, relied on, writes thus about the year 400: "Although thou shouldest go to the Ocean, and those British Isles, &c.; thou shouldest hear all men, every where, discoursing matters out of the Scriptures; with another voice indeed, but not with another faith."‡ So

* Ec. Hist. Lib. iii. c. 4. and 26.

† See Smith's Life of St. Columbkil, p. 114.

‡ Chrys. de util. Eccl. Scrip. Ed. Par. 1721, T. iii. p. 71.

here we see, that the Scriptures were in common use among the Laity of these Islands, so early as before the year 400. It is necessary to observe also the testimony which St. Chrysostom brings to the purity of the faith of the Irish Church; and to point out that this great writer bears witness to the conformity of its doctrines with his own.

Agreeably with this evidence of the general reading of the Scriptures, we find Sedulius,* a native Saint, cotemporary with St. Patrick, saying, "Search the Scriptures, in which the will of God is contained."† Claudius Scotus‡ also, a celebrated author of our native Church, writes thus about the year 815—"That men, therefore, err, because they know not the Scriptures; and, because they are ignorant of the Scriptures, they consequently know not Christ, who is the power of God, and the Word;" and all this is conformable to what St. Patrick originally thought; for we find him attributing the lawlessness of the people to the want of the knowledge of Christ; for Christ, says he, being the end of the law, all must be lawless who are ignorant of him; and he considers the great remedy thereof to consist in bringing people to Christ, by pouring the thunder of the Gospel among them.

Before I proceed, it will be useful to observe, that in the first ages of the Roman Catholic Church, neither the prayers nor the Scriptures of the Church were locked up from the understanding of the people; for, besides that St. Jerome translated the Bible into the mother tongue of his country—besides that Nicholas

* Comment. in Ephes. v. 17.

† As I shall very frequently have occasion to mention the name of Sedulius, I shall inform you here, that he was an eminent Irish Divine, who was almost cotemporary with St. Patrick. He flourished in the year 490; and to him Gelasius, the Bishop of Rome at that time, with his Synod of Bishops, gave the title of the "venerable Sedulius:" he was also stiled "the Catholic writer;" and, being set up by the all the great Divines of your Church, his authority must be considered as unimpeachable. See O'Con. Rer. Hib. Ann. Prol. ii. p. 70. and Synod. Rom. sub. Gelasio.

‡ In Mat. Lib. iii.

§ In abusion. sæculi, p. 92.

de Lyra, and even Thomas Aquinas, persons whom you have all heard of, and of the highest authority in your Church, wrote against prayer in an unknown language; and Cardinal Cajetan confessed that prayer ought to be in a known tongue—besides, I say, all these, the Council of Lateran, in the year 1215, made order that, as there “were in various places mixed persons with different languages, the Bishop should take care to provide fit men to perform divine offices, &c. according to the variety of their language.”* It is further true that, in the neighbouring Island, the Scriptures were used in five different languages in the time of St. Bede.† He informs us of the fact thus: “In the language of five nations it,” (the Island of Great Britain,) “did search and confess one and the same knowledge of the highest truth, and of the true sublimity; to wit, the English, the Britons, the Scots,” (meaning our vernacular language,) “the Picts, and the Latins.”

This remark brings me back to our native land. We find there the Scriptures in the hands of the Laity, in their native tongue—a practice justified by our ancient Saints.‡

We shall now demonstrate, that they were even put into the hands of women, and of children; for the former, see the Life of Burgundofora by Ionas; or, what is yet more direct to our point, the recommendation of St. Patrick himself. In speaking of the modest life that best becomes the female sex, he says that such a life “delights in good morals, and vegetates the soul by continual meditations§ on, and reading of the,

* Decretal. Greg. Lib. i. c. 14.

† Hist. Ec. Lib. i. c. 1.

‡ See Patric. de abusionibus sæc. Columb. in Monast. et in epis. ad Sethum. See Goldasti Paræneticorum vet. p. i. Columb. Ep. ad Hernaldum—“Sint tibi Divitiæ divina dogmata legis.”—“Let the Divine precepts of the law be your treasure.” Sedul. & Claud. ub. sup.

§ “Et assiduis S. Scripturarum meditationibus, & eloquiis, animam vegetat.” De abusion. sæc. c. v. de pudicitia, p. 77, Ed. opera Jac. Waræi, Lond. 1656.

“Scriptures.” For the latter, which is more to our purpose, St. Bede informs us of St. Furse, A. D. 653, and another author of our great Saint Kilian, A. D. 685,* that, “from the time of their very childhood, “they applied to the study of the Scriptures.” Boniface, the first Archbishop of Mentz, further praises the education of St. Livinus, that, in his youth, he was in the same manner employed. But, yet further still, your great object of veneration, St. Columbkil himself, owed his learning and his sanctity to the study of the Scriptures from a child. Ionas, his biographer, informs us, that “so within his breast were laid up the “treasures of the Holy Scriptures, that, within the “compass of his youthful years.” (“*intra adolescentiæ. “ætatem,*”) within the age of puberty, “he composed “an elegant exposition of the whole book of Psalms.” Nor is this all, for Jocelin,† in his Life of St. Patrick, acquaints us, that the practice of this Saint was precisely similar to that of St. Columbkil; and that he was used to sing from the Psalter, for a considerable portion of every morning, even in the same period of youth, “*ab ipso primævo pubertatis flore,*” from the very earliest age of puberty. What, my friends! were the boys Patrick, and Columbkil, were all these Saints from their childhood, readers of the holy book, and shall our children be refused the use of that book which is able to make them wise unto salvation? If by such means Saints were instructed and educated, why should we grudge these powerful aids to our fellow countrymen, many of whom might thus be assisted, with divine grace, to equal the zeal and piety of such predecessors? Shall the practice of the *oldest times*, handed down to us from the very age of the Apostles, as well through the usage of your ancestors, as of the first Christians, be discouraged now, when it has pleased God to put into the hearts of your best friends, and of the true patriots of Ireland, to revive it? a practice not only of

* Afterwards Bishop of Wirtzburg, on the Continent. See O’Conor. Ann. Epist. Nunc. p. 145; and Preface to Iberno-Celtic Transactions. † As edited by Messingham, c. xii.

your ancestors, but also of the Apostolic age. For how did the Apostles act in this respect? St. Paul writes thus to Timothy: (chap. iii. of 2d Epist.) “continue thou in the things which thou hast learned, and which have been committed to thee, knowing of whom thou hast learned them; and because from thy infancy thou hast known the Holy Scriptures, which can instruct thee to salvation by the faith which is in Christ Jesus. All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice”—(Rhemish version)—all along demonstrating, both in principle and in practice, the necessity of teaching, and correcting, and guiding the child, from his very youth. And, permit me to ask you, who was it that thus instructed Timothy, to whom in this epistle these words are addressed? His grandmother Lois, and his mother Eunice, as appears manifest from a former part of the epistle, (chap. i. v. 5. See also here the directions given in Joel i. 3, and what is said in Ps. lxxviii. 4.) and what portions of Scripture was he instructed in? the Old Testament—for neither the New Testament, nor any of your notes to either Old or New, were then in existence. And, now that we are inquiring into the only proper source of authority, the Word of God, as it was revealed and written of old, let us put together a few of the texts which it contains, respecting the reading of the Scriptures, before we inquire how the use of them came first to be denied to you.

As for reading them in an unknown tongue, we have seen above, that they were publicly read and explained by the Apostle, in the language of the people to whom he spoke; following in this the example, and attending to the precept of St. Paul, where he says, (1 Cor. xiv. 12, 9, 27 and 28, Rhemish version,) “Seek to abound unto the edifying of the Church;” but “except you utter by the tongue plain speech, how shall it be known what is said?” therefore, “if any speak with a tongue,” “let one interpret;” “but if there be no interpreter, let him hold his peace in the church; and speak to himself and to God.” Such was the rule of the oldest Church of all; and it was for the

purpose that all persons, of what nation soever they were, should hear speak, in their own tongues, of "the wonderful works of God," (Acts ii. 11.) that the miraculous gift of tongues was bestowed upon the Apostles, when they were first inspired by the Holy Ghost. (See here also Nehemiah viii. 5, 6, and 7.) So far of reading out of the Scriptures, by the Priests, to the people. Again, the oldest Church, or that of the immediate hearers of our blessed Saviour, directs also, that the Scriptures should be read by all. "Search the Scriptures, for you think in them to have life everlasting, and the same are they that gave testimony of me." (John v. 39, 40.) This is the express command of Jesus Christ himself; and, because of their obedience to this command, St. Paul declares the Jews of Berea (Acts xvii. 11.) to be "more noble than those in Thessalonica, who received the Word with all eagerness, daily searching the Scriptures, whether these things were so." Indeed, ignorance of the Holy Word of God is mentioned, by our Saviour, as being the great cause of the many errors into which some of the greatest men among the Jews had fallen, when he tells them, "You err, not knowing the Scriptures." (Mat. xii. 29,) Now, my friends, it is to be again remarked of these Scriptural directions and observations, that they apply to the books of the Old Testament, (which you are every day told should at all events be closed books to you, although equally given to you by the inspiration of God,) for the books of the New Testament were not written, at the time when the directions were given. Connected with this subject, I cannot avoid mentioning here an extraordinary fact, which tends to show some inconsistency, if not contradiction, between the principles, and the practice of your Clergy. When the exertions that are now making throughout the Island, to put into your hands the Word of God, compelled them to acquiesce in giving to you that Word in the version authorised by your Church, the book appeared, most strange to say, with the following quotation from the Psalms, put forward prominently in the title page. (See Ps. xix. 8.) It is given in

the Latin language, in words of the following import :
 “ The law of the Lord is an undefiled law, converting
 “ souls ; the testimony of the Lord is faithful, giving
 “ wisdom to youths” —our version has it “ the simple ;”
 but the Latin is stronger, being “ parvulis,” or “ little
 “ ones.”* Now, my friends, how can persons, acknow-
 ledging such a truth, and putting it forward as the very
 motto of a work, justify themselves from the charge
 of inconsistency, if they deny that book to those
 youths, whoever they be ; or if, in contradiction to
 their adopted maxim, they withhold from them the
 saving wisdom of the Lord’s Holy Word ?

With respect to the reading of the Old Testament, we have the authority of the Son of God himself, where, in addition to what I have quoted from his lips above, he further says, in the parable of the rich man and Lazarus, (in the xxi. chap. of St. Luke’s Gospel, v. 28, 29, 30.) when urged to permit a spirit from the other world to appear to, and speak with, the brothers of the tormented man ; “ if they hear not Moses and “ the Prophets neither will they believe, if one rise “ from the dead :” and in another place he speaks thus—“ for if you did believe Moses, you would per- “ haps believe me also, for he wrote of me ; but, if you “ do not believe his writings, how will you believe my “ words ?” (John v. 46.) Thus it was that the immortal Jesus gave, urged, and repeated his commands. Oh, my dear fellow countrymen ! reflect, while yet it is time, whom are you to obey ; whether is it God, or man ? whether the Word of God, which he has expressly de- clared shall not return unto him void, (Isai. lv. 11.) or those against whom Christ himself has denounced— “ Woe unto you, for you have taken away the key of “ knowledge ; you yourselves have not entered in, and “ those that were entering in you have hindered ?” (Luke xi. 52.) I could, my dear fellow countrymen, add much to you from the Word of God upon this sub- ject ; I shall, however, only direct you to the follow- ing passages of the sacred book—John xx. 31. Rom.

* See Mr. Coyne’s Steotyped Rhemish Testament.

xv. 4. 1 Thess. v. 27. 2 Tim. ii. 9. 1 Pet. ii. 2. 2 Pet. i. 19. 1 John ii. 1, &c. Revel. i. 3. Ps. cxix. 9. and 27 and 105. Isai. viii. 20. and xxxiv. 16., in which last it is said, "Seek ye out of the book of the Lord, and read." Look also to the practice of the Jews in 2 Chron. xvii. 8, 9. Nehem. ix. 3. Acts xvii. 2., &c.; and consult Proverbs throughout; Ps. xix. 7, 8. and 9. Mat. xi. 25. and 1 Cor. i. 26. and iii. 18. and 2 Cor. iv. 3 and 4. for the better understanding of what degree of knowledge, learning, or intellect, the Word of God is particularly addressed to, or suited to instruct; these Scriptures will shew you that such things were calculated for children, as well as for all descriptions of persons who were grown up; and the passages will suffice to establish this—that the written Word of God was, at all times, to be the great foundation of instruction. Early in the sacred book the Lord commands Moses thus—"These words, which I command thee this day, shall be in thine heart; and thou shalt tell them to thy children; and thou shalt meditate upon them sitting in thy house, and walking on thy journey," &c. (Deut. vi. 6 and 7. Douay version. See also Jos. i. 8.) "These words" are afterwards explained to be "the commandments, the statutes, and the judgments," which occupy the greater part of the five books of Moses, and which our Saviour commanded to be "searched" into and learned, as being more able to bring the rebellious heart of man to seek the road that leads to life everlasting, than would even the supernatural appearance of a preacher from the dead. Among these texts, also, is the testimony and direction of Solomon, the entire of whose book is full of such teaching as this—The preacher "sought profitable words, and wrote words most right, and full of truth;" and, "more than these, my son, require not; of making many books there is no end, and much study is an affliction of the flesh"—Let us hear, then, his conclusion of the whole matter; "Fear God, and keep his commandments; for this is the whole duty of man." (Eccles. Concluding verses, Douay version.) Another text has been mentioned to you before; "Continue thou," says St. Paul, "in the things which thou hast learend,

“knowing of whom thou hast learned them; and be-
 “cause from thine *infancy** thou hast known the Holy
 “Scriptures.” The mother and grandmother of
 Timothy well, indeed, knew the value of that great
 saying of the wise man—“Train up a child in the way
 “he should go, and, when he is old, he will not depart
 “from it.” (Prov. xxii. 6.) They, therefore, trained
 up their child in that “way,” which is Christ alone;
 (John xiv. 6.) in that Word of God, (John i. 1.) which
 only is “able to make us wise unto salvation, through
 “faith in Christ Jesus.” “Wherefore,” (as your great
 Apostle St. Peter exhorts,) “laying away all malice,
 “and all guile, and dissimulations, and envies, and all
 “detractions, as new-born babes desire the rational
 “milk without guile, that thereby you may grow unto
 “salvation.” 1 Pet. ii. 2.

In the case, my friends, of our venerated St. Patrick,
 and St. Columbkil, and others, it pleased God to put
 it into the hearts of their parents, that, very early in-
 deed, they should have the Scriptures confided to their
 hands. I shall now endeavour to find out when they
 came first to be kept back from the use of the poor of
 Ireland; and this certainly did not happen until after
 the Deans had destroyed the Colleges in the ninth
 century; and then, I believe, the entire nation was
 soon hurried into such ignorance and poverty, by this
 disaster, and by the cruel wars and persecutions that
 followed it, that, not only was all its former learning
 destroyed, or banished, but the use of letters almost
 lost. Nothing can be more miserable than the state of
 this poor Island was for many, many years; it is quite
 distressing to any feeling mind to read the history of
 the times: and as, during this state of confusion, Col-
 leges ceased to exist in the land, it was scarcely neces-
 sary to prohibit the reading of the Scriptures; for,
 very few indeed were enabled to read them for two
 hundred years from this great devastation. I do not
 think I need extend this address here to prove these

* The Rbemish version has it so—much stronger than that of
 the Church of England.

facts—All our histories declare that, for many centuries, none were lettered persons but the Clergy; and whoever could read the verse, called the “neck-verse,” in the Psalms, received the benefit of the Clergy; or, in other words, proved themselves by this alone to be Clergymen, and thus showed their right, as such, to be exempt from certain punishments. It was, therefore, unnecessary to prohibit the reading of the Scriptures in Ireland; and I believe it was never done, until within the last fifty years. It will, indeed, appear that your ancestors were very anxious, in days comparatively modern, that the people should have every possible opportunity of hearing the Word of God in their own tongue. I have before spoken to you of Richard, Archbishop of Armagh; in the year 1357, this great Primate, whom you call St. Richard, and who well deserves your gratitude, not only was constant in preaching to the poor, but first translated the Scriptures into the Irish language.* Long before the Reformation, your representatives in Parliament felt the necessity of your being instructed in your Religion, through the medium of your native tongue; to prove this, I shall

* Fox's Acts, &c. Lond. 1641, p. 542. Petrie's Hist. of the Church, p. 496. Balens, p. 246. Scriptorum Brit. Cent. 14. See also Trithemius, in his Preface to the Defensorium Curatorum.

Richard Fitzrauf, or Fitzralph, a man singularly enlightened, and bold in declaring against the corruptions of the Church in his day, was born at Dundalk, and educated in the University of Oxford, of which he was Chancellor in the year 1333. He was first made Dean, or, according to some, Archdeacon of Litchfield; afterwards, in the year 1347, Archbishop of Armagh. According to the information of Bale, he concealed a version of the New Testament, probably made by himself, in a certain wall of his church, with the following note at the end: “When this book is found, truth will be revealed to the world; or Christ will shortly appear.” About 1550, one hundred and seventy years after his death, the copy of the New Testament above-mentioned was found, on repairing the church at Armagh.

He died in 1360, at Avignon. His bones are reported to have been brought over to Dundalk (about the year 1370, by Stephen de Valle, Bishop, first of Limerick, afterwards of Meath,) where he was well known, as Ware informs us, under the title of St. Richard of Dundalk. And “so great were his virtues, and so many the miracles ascribed to him, that,” notwithstanding the controversy

refer you to an Act of the reign of Richard III. passed in the year 1484;* this act recites that, whereas many of the benefices of the See of Dublin are among the native Irish, and the English Clergy are either inexperienced in the language, or else are afraid to dwell among these people, from which cause the cure of souls is "piteously neglected;" (piteuxment nelecte)—and enacts, that the Archbishop shall have liberty to present, to such livings, Clergymen of the Irish nation and language, for a certain period of time—a thing which was then unlawful, and required the interference of the Parliament, which was thus anxious to provide that the natives should hear, in their own tongue, the wonderful works of God.

I leave this matter now for your consideration; judge for yourselves, why you are not allowed the free use of the book which was written for your learning, (Rom. xv. 4.) that you, "through patience and the comfort of the Scriptures, might have hope." I trust, indeed, that the objections against it come from honest, but surely they are mistaken motives. Before I close this point, let me put one or two observations to your common sense. 1st, If the comments of men be more necessary to your salvation than the written Word of God, what are you to do? The Priest is the great depository of these former; and you see him perhaps not once in a week, and many of you hear him speak not even so often: but the printed Word of God can be multiplied a thousand fold; so that there may thus

in which he had been engaged, and which was left undecided at the time of his death, "Boniface IX. by diploma, ordered these miracles "to be examined into."—Ware, de Script. Hib. lib. 1. quoted from Brief Sketches of attempts to diffuse a knowledge of the Holy Scriptures, through the medium of the Irish Language.

The following curious fact demonstrates the scarcity of Bibles, even Latin or English, at this period:—Lewis, in his History of the English Bible tells us, (p. 69.) that "Archbishop Fitz Ralph "sent three or four of the Secular Priests of his Diocese, to study "divinity at Oxford;" and that "they were forced very soon to "return, because they could not find a Bible there to be sold."

* It is upon the Statute Roll, 2 Ric. III. c. 10, in the Roll's Office.

be a preacher for each individual. It may be your study day and night, the companion of your walks, and may even partake of your pillow. Again, tradition may possibly tell you one thing at one time, and another at another, because man is fallible; but the Word of God remains unchangeable. Do not tell me that Priests cannot differ in matters of Religion: you will find that even Popes, who were regarded as infallible, differed extremely, not only in regard to the unwritten, but the written Word of God; for Sixtus V., having published a translation of the Scriptures into Latin, issued a bull to declare it faultless; his successor, Clement VIII., would have his translation also, and he likewise declared his to be faultless: upon the collation, however, the two faultless versions have been found to differ in no less than 2000 places. Thus it is with every fallible man: and, if it be so with translations of the written Word, what becomes of the certainty of tradition? It is surely the blind leader of the blind; "Can the blind lead the blind, do they not both fall into the ditch?" But again, your Priest, from whom you are to learn of tradition, may be sick, or old, or infirm, or indifferent, or indolent, or be called elsewhere; but your printed Bible is always fresh and vigorous, cannot sleep or tire, and, what is of inestimable value, can be multiplied into as many copies as there are persons wanting it. Oh, my friends! awaken to the truth. The Almighty has given his Word to all, "He that will, let him take the water of life, freely." Rev. xx. 17. is it not, therefore, rebellion to that Word, to suppress it from any? The Almighty offers this gift to sinners; is it not taking part with sin and with Satan, to withhold this precious offering from your use?

This bring me to an assertion which is made by your Church; that what is written is not the entire Word of God; but that there are traditions which belong to and have been preserved in the R. C. Church, which explain the said Scriptures, and are, equally with them, inspired. Now I shall not detain you very long upon this subject. It is plain that the Saints of your ancestors had

no opinion, that the doctrines of salvation were to be found in any, but in the written word of God. For this look again to the following passages from St. Bede. (Lib. iii. c. 4.) "They observed only those works of piety and chastity, which they could learn in the Prophetical, Evangelical, and Apostolical *writings*." My method has been, throughout, to try how ancient each practice, of which I speak, may be; and whether it is to be found in the first Christian Church of all, or not. And what does St. Paul say here? "Beware lest any man cheat you, by philosophy and vain deceit, according to the *tradition* of men; according to the elements of the world, and not according to Christ." (Colos. ii. 8. See also particularly, Isa. xxix. 13. and compare it with John xvii. 20.) Well might he say "beware"—for Jesus Christ himself thus speaks: "In vain do they worship me, teaching doctrines and precepts of men;" (Mark vii. 7 and 13.) "making void the Word of God by your own tradition." St. John, surely, when he concludes his Gospel by manifesting that he had made a selection from among the "many things which Jesus did," hints to us that we should not encumber the Gospel with voluminous and unnecessary traditions; he surely would not have omitted from his book any thing essential for us to know.—And here, my dear fellow countrymen, both ye who teach, and ye who hear these things, consider how awfully the great book of Revelation closes—"If any man shall add to these things, God shall add unto him the plagues written in this book;" (Rev. xxii. 18.) and what are these plagues? "The pool of fire and brimstone, where both the beast and the false prophet shall be tormented day and night, for ever and ever." (Rev. xx. 9 and 10.) Oh! let us "beware;" and anxiously "search the Scriptures," to discover who indeed are those false prophets among the people, (2 Pet. ii. 2, &c.) who "shall bring in sects of perdition," "bringing upon themselves swift destruction;" "through whom the way of truth shall be evil spoken of." My friends, when did this doctrine of traditions begin? Does St. Chrysostom think them indispensable, when he writes thus of the Scriptures?

“Hear how he,” (meaning St. Paul,) “requires you especially to read the *Scriptures*; nor do you look for any other teacher; you have the oracles of God, no one teaches like them.” It is here to be remarked, that Pope Gregory the Great affirms,* that the book of the Maccabees is not canonical; I shall return to this point.

The dispute respecting the authority of the unwritten *word of God*, as it is called, being equal to the revealed *Scriptures*, has been but to the decision of a verdict of twelve men, by Archbishop Usher; and surely such a jury was never impanelled since the days of the Apostles themselves; and, when I mention their names, I defy the theologian of any sect to challenge one individual amongst them; they are—Tertullian, Origen, Hippolytus, Athanasius, Ambrose, Hilary, Basil, Gregory Nyssen, Jerome, Augustine, Cyril, and Theodoret, all of them persons sainted by the Church. I cannot detail their opinions at length; but the learned will find them in the places mentioned in the note.† Some of them, however, I shall beg leave to transcribe. Origen says—“In the two testaments, every word that appertaineth unto God may be discussed; and all knowledge of things out of them may be understood. But if any thing remain which the holy *Scriptures* doth not determine, no other third *Scripture* ought to be received, for to authorise any knowledge.” St. Ambrose says:—“The things which we find not in *Scripture*, how can we use them?” “It is well,” says St. Hilary, “that thou art content with the things which be written.”

* *Expos. Job. c. 29. lib. xix. 34.*

† These references are copied from Usher's *Answer*, p. 37 to 40.—Tert. *adv. Hermog. c. 22.*—Orig. in *Levit. Hom. 5.* Hipp. *T. 3. Bib. Pat. p. 20.* Athan. *orat. cont. Gent. Amb. Offic. lib. i. c. 23.* Hil. *1. 3. de trinit. & Lib. 2. ad Const. Aug. Basil. Hom. 29. & de fide, &c.* Greg. *Nys. de animâ. T. i. p. 632.* Hieron. *adv. Helvid. Aug. de doctr. Christi l. 2. c. 9. & de Pastor. c. 11, &c.* Cyr. in *Gen. 1. 2. Theod. Dial. i. &c. &c.*

St. Basil—"It is a manifest falling from the faith, "and an argument of arrogancy, either to reject any "point of those things that are written, or to bring in "any of those things that are not written." St. Jerome declares: "As we deny not those things that are written, so we refuse those things that are not written." St. Augustine says: "In those things which are laid "down plainly in the Scriptures, all things are to be "found which appertain to faith and direction of life;" and, again, "Whatsoever ye hear from the holy Scriptures, let that savour well unto you; whatsoever is "without them, refuse, lest you WANDER IN A CLOUD;"—and St. Cyril says,—"That which the holy Scripture "hath not said, by what means should we receive, and "account it among those things *that be true?*"

I have already quoted St. Chrysostom, and might still add others: but shall confine myself to a very few more of the striking testimonies, such as that which was delivered in the name of 318 fathers of the first general Council of Nice, A. D. 325.... "Believe the "things that are written; the things that are not written; neither think upon, nor inquire after." This is the opinion of a general Council; (see their acts). Now it is material to observe, that all this is a thorough condemnation of whatsoever the sons of the wise, as St. Jerome, expresses himself, (in Hag. c. 1.) "find out, and make "to have received, as it were by tradition from the "apostles;" and which he declares, "The sword of "God doth smite," or his word condemn. All addition of authority to the New Testament, in the shape of inspired note, or comment, is clearly considered, by all these writers, as arrogant and impious; and, among the condemned traditions which are tacked upon the Old Testament, we must certainly place the Apocryphal books, which the Roman Catholic Church considers as being canonical and inspired. Pope Gregory the Great differed from the present received opinion, as to some; and none of them were allowed to be revealed in the Council of Laodicea, A. D. 364. St. Jerome says, (Prefat. in lib. Salom. Ep. 115.) "The Church doth "read indeed the books of Judith, and Tobias, and the

“Maccabees, but doth not receive them for canonical Scripture.”

We need not better authority; to come, however, nearer to our times and home, an Irish divine, who lived about the year 677,* says, in speaking of the same book of Maccabees, that in it, “however some wonderful things be found, yet will we not weary ourselves with any care thereof;” and so of the other books which we call Apocryphal—and why does he neglect them? “because these things have not the authority of divine *Scripture*,” or the rest of the written word. How much less then must they have valued, in those times, unwritten, and, therefore, uncertain and vague traditions. The first time that traditions and apocryphal books were publicly put upon your church, as necessary articles of faith, and equal to the written word of God, was, when they were declared to be so by a decree of the Council of Trent, in the year 1545; but, in truth, to admit traditions to be of equal force with the written word of God, is to suppose a most strange impossibility, to wit, that tradition can be handed down pure among persons uninspired; whereas the slightest observation will prove to you, that traditions of the same event differ much from each other. To conclude, my dear friends, you have a right to satisfy yourselves, whether, upon the whole of this great subject, the Scriptures do, or do not warrant the decree of your church above-mentioned—“search, therefore, the Scriptures daily, whether those things are so;” and, when doing so, direct your attention to the following additional texts—1 Tim. iv. 7. Tit. i. 14. Gal. i. 8. Deut. xii. 32. and Is. viii. 20.

As so much has been said, of late, respecting the reading of the Scriptures by the ignorant Roman Catholics of this country, I may be allowed, very shortly, to add the testimony of a few of the most respectable, and pious, and learned of that persuasion, to the propriety of putting them into your hands, freely and liberally; leaving it to that God, who inspired them, to

* Usher's Religion of the Ancient Irish, p. 10.

adapt their healing doctrines to each of you. See the commentary of the learned * Erasmus, a Roman Catholic, on the first Psalm, where he says, "Let private persons also read the law of the Lord, every one in his own language," &c. "But now there are some who think, that all imaginable care should be taken lest the common people should, at all, read the sacred Scriptures, in the vulgar tongue; they cry out, the common people have no intelligence, they will fall into heresy; as if indeed the doctrine of Christ were of that kind, that only a few theologians could understand it. Nay—as no one was more plain and simple than Christ himself, so nothing is plainer than his doctrine." "Cannot the Spirit of Christ impart himself to whom he pleases? into whom is he more wont to descend, than into the humble, and the meek; not into him who is swollen and haughty with a false persuasion of his learning; not into him who confides in captious sophistical intricacies?" and so on—again, "But truly I fear, that they who wish the people to be excluded from the word of God, are not impelled so much by a sense of the danger to them, as by self-interest, and self-love; namely, they wish that every thing may be sought from *them* as from oracles." If you want authority from a Pope, take it from the very last; the venerable Pius VI.—and remember, if you suppose infallibility to belong to his predecessors, you have no right to deny it to him; from whence it is plain, that the letter which is pretended to have been written by his successor, must have been falsely translated, wherever it contradicts his predecessor—Writing thus, "to his beloved son, Anthony Martin of Turin," so lately as the year 1778, he says, "Beloved son, health! &c. in such a number of publications which grievously injure the Catholic religion, and which, by the hands of the unskilful, are circulated to the hurt of souls, you judge wisely in thinking it needful to stir up the faithful servants of Christ, to the special *reading* of the *words* of God; for they are the richest fountains, which ought to be

* Taken from the Dublin Instructor of May, 1820.

“ open to every one, that he may draw from thence holiness of manners, as well as purity of doctrine ; and thereby overthrow those errors which are so widely disseminated in these corrupt times. This you affirm to have been done by yourself, in publishing these Scriptures in our mother tongue ; THEREFORE, we applaud your well-known learning, and eminent piety ; and, as is just, thank you for the books you have transmitted to us, which we will read speedily if possible. In the mean time accept our Apostolical benediction, which we most lovingly impart, as an evidence of our pontifical regard for you.” Nor is this all ; the present Pope, Pius VII. has written to you a letter, in which he permits you to read the Roman Catholic translation of the Word of God, in your own language. This letter has arrived within this year, and the translation of it has been circulated through some parts of the Island.

Here, therefore, my fellow countrymen, is warrant sufficient ; here is the permission, and moreover, the authority of Popes, for you to read—go on then, and prosper ; and, if any man attempt to prevent you, address him in the words used by St. Peter himself :—“ If it be just, in the sight of God, to hear you rather than God, judge ye.” (Acts iv. 19.)

Were I to extract the opinions of all the ancient Fathers, in favour of the general circulation of the holy Scriptures, I should extend this tract too far ; I shall therefore close this head, with referring to the practice of the celebrated Von Ess, a Roman Catholic, who has himself, in the course of the last very few years, distributed not less than 408,000 copies of the sacred word, throughout the German Empire ; and who still continues this blessed work, under the patronage of all that is great and learned in that part of Europe. I could add many testimonies of ancient German divines, in favour of the same great object, contained in the prefaces to translations of the Scriptures into their native tongue, and which have been furnished to me by a friend ; (but to do so would keep me too long from my main subject)—and also from the prefaces to several

Roman Catholic versions of the Scriptures into the French language, printed at Paris, in the years 1719, 1728, 1731, 1732, and 1735. They may, whoever, be found, the former in a German compilation of authorities upon this subject which has been published by Leander Von Ess, and the latter in a tract which has been lately printed in Dublin.

CHAPTER VI.

OF PURGATORY.

FROM what has been said respecting the religious opinions and practices of the ancient saints of this Holy Island, it is already apparent that they were very different, in many respects, from those of the modern Roman Catholic Church, and therefore, that the opinion and practices of the latter are so far innovations upon the old religion of the country. This matter is of much importance, I must therefore request of the reader to bear with me yet a little longer, while I shew that they were yet more different in some matters, in which the salvation of souls, is perhaps, farther concerned. My fellow-countrymen will surely allow me some share of their national candor, and natural intelligence, in an inquiry of such consequence; especially when they must be persuaded, that I can have no earthly motive for writing this, but zeal for the glory of God, and love for my fellow creatures.

The religion of the Bible teaches, through the lips of St. Peter himself, (Acts, iv. 12.) that "there is no other name under heaven given to men, whereby we must be saved," but that of Jesus Christ alone; "neither is there salvation in any other:" Christ says,

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that he alone is "the way, and the truth, and the life;" (John xiv. 6.) and he himself hath declared, "no man cometh to the Father but by me." St. Paul sums up the doctrine in a few words, that "by grace you are saved through faith, and that not of yourselves." (Eph. ii. 8.) Now the word of God, by teaching this doctrine, fully and exclusively, declares those opinions to be innovations upon simple and primitive Christianity, which put forth, in any shape, that human merit can at all satisfy the justice of God, or add any effect to the work of him whom God sent into the world, "that the world may be saved by him;" (John iii. 17.) who alone is the great "propitiation for the sins of the people," (Heb. ii. 17.) "and who is able to save for ever them that come to God by him"—(Heb. vii. 25.) for, as St. John says, (1 John i. 7.) "the blood of Jesus Christ cleanseth from all sin." Indeed it is arraigning the wisdom of God to suppose it; for, if man could have been saved by any thing short of the sacrifice upon the cross of the Son of God himself, the all wise Being would not have sent his Son to suffer, and to die for us. It is insulting the wisdom of Jehovah to suppose, that any paltry sacrifice of man could purchase that, for which the Almighty Redeemer's death was of necessity the price—and this an ignominious death, attended with excruciating suffering, with drops of blood, with the agonies of the cross; nay, further, a close to a life replete with all the miseries and degradation of the lowest state of human existence, and the extremest poverty; (see here Isa. lii. 14. and Ps. xxiv. 14. to 19.) aggravated by all the spiritual sufferings of one who possessed a most tender and affectionate heart, and who was betrayed, denied, deserted, in the hour of utmost need, even by the most favoured of his chosen people. The sole merits of Christ, my friends, form the life and spring of the Christian religion; we must trust to God's mercy through Christ Jesus, and in that way alone; and we assert that those doctrines go quite against the pure teaching of Him who says, "I will have mercy and not sacrifice," (Matt. xii. 7.) and that "the blood of Jesus Christ, his Son, cleanseth us from all sin," (1 John, i. 7.)

and “we are sanctified by the body of Christ once offered,” (Heb. x. 10.) which declare that man can satisfy God’s wrath by his own sufferings, either in a purgatory out of this world, or by penance in this world, or by the merits of any other human creature; whether living or dead, save those of the incarnate God. Let us look to the opinions of your ancestors in those matters.—St. Columbkil directs us to “live trusting in God, and following the Commandments of Christ,* while life remains; and while the time wherein we may obtain salvation is certain;” and speaks of the preparation of eternal torments for such as live without God in the world, (in Epist. 4.) should they die without repentance: He also says in a hymn which is thus translated in his Life by Smith (p. 140.)—

“The sentence past, consuming fire shall seize
“The unbelieving:”

and St. Patrick himself, in a book ascribed to him by your church,† writes thus—“there be three habitations; the first, the lowermost, and the middle: the highest whereof is called the Kingdom of God, or the Kingdom of Heaven; the lowermost is termed Hell; the middle is named the present world.” And again, “In this world there is a mixture of the bad and of the good together, whereas, in the Kingdom of God there are none bad, but all good; but in Hell there are none good, but all bad.” In his Confession, also, he speaks of the awful sentence of that day, when all shall give an account, even of their most trivial offences, before the tribunal of Christ the Lord.—Well, my friends, is purgatory mentioned here? The only time for obtaining salvation, is this life, says St. Columbkil; there are but three habitations, Heaven, Hell and this world, says St. Patrick—but spare your astonishment yet a little, and hear the Canons of your church, passed long before the Reformation took place

* “Vive Deo fidens, Christi præcepta sequendo.

“Dummoda vita manet, dum tempora certa salutis.”

Epist. ad Hunaldum. Epist. 5 Vet. Epist. Hibern. Sylloge.

† De tribus habitaculis.

in this country*—the soul being separated from the body, “is presented before the Judgment seat of “Christ.” Sedulius, therefore, (in 1 Cor. iii. and Rom. vii.) distinctly declares, that “death is the gate “by which we enter into our kingdom;” and that, when life is ended, “either death or life succeedeth;” or, in other words, the state of a spiritual and eternal death or life immediately commenceth: and Claudius gives the reason of the entire, in these words, “Christ “took upon him our punishment without the guilt, “that, thereby, he might loose our guilt, and finish “also our punishment.”† Such are the views of our antient saints, with respect to the mansions of the other world, and the state of departed souls; still stronger do they shew that they did not hold the doctrine of Purgatory, in the texts whereby they, both indirectly and directly, condemn the practice of praying for the dead; a practice which was first introduced when Purgatory was invented, because it was taught, that the sufferers in Purgatory would have the benefit of a shortening of the time of their suffering and confinement, through the influence of the prayers of the faithful; but Claudius, of whom I have spoken before, did not think so when he reminds us, “that, while we “are in this world, we may be able to help one another “by our prayers, or by our councils; but, when we “shall come before the tribunal of Christ, neither Job, “nor Daniel, nor Noah, can intreat for any one, but “every one must bear his own burden.”‡ And it is somewhat curious that St. Clement, the third Bishop of Rome, writes much to the same effect, but still stronger, in his second Epist. to the Corinthians, chap. 3: he quotes the same text of Ezekiel xiv. 14, &c. of Noah, Daniel, and Job, who shall not be able to deliver others by their righteousness, and says—“Let “us therefore repent, whilst we are yet upon the “earth; for, as the potter, if he make a vessel and it “be turned amiss in his hands, or broken, again forms

* Usher's Religion of the antient Irish, p. 24.

† Comment. on Gal. 3.

‡ Claud. in Gal. 6.

“it anew; but, if he have gone so far as to throw it into the furnace of fire, he can no more bring any remedy of it; so we, whilst we are in this world, should repent with our whole heart for whatsoever we have done in the flesh, while we have yet the time of repentance, that we may be saved by the Lord.”— Upon this point hear also the decisive opinion of St. Patrick, expressed in the XIIth Canon of his Synod:* after quoting the awful and mysterious words of the Apostle, as you will find them in 1 John, v. 16, he proceeds thus—“And our Lord” (says) “Give not that which is holy unto the dogs, for,” (says the Canon) “he who was not worthy to receive the sacrifice in his life time, how can he be assisted by it after death?” With such authority I think I may conclude this point, for can there be any higher of this description, or more positively, or clearly put forward;” the words in the original are thus:—“Et Dominus, ‘nolite donare sanctum canibus;’ Qui enim in vitâ suâ sacrificium non merebatur accipere, quomodo post mortem illi potest adjuvare.” But, perhaps it will be said, that all the quotations are partial, and do not tell the whole truth, because that books, as well as very ancient tradition prove, that there has been from time immemorial, in an island of Lough Derg, a place called Patrick’s Purgatory, which is now the most holy place of pilgrimage in Ireland; and has been so since it was made holy by the great St. Patrick, as the office and liturgy of Sts. Patrick, Columb, and Brigid declare to you. My friends, I know this place right well; and bear with me a little time longer, while I tell you some truths about it which may make you to know it better than you do. In the first instance, none of the ancient writers of the Life of St. Patrick make any the least mention of it—Nennius, A. D. 858, and Probus, who lived in the year 731, and wrote the Life of St. Patrick, not omitting even the most trivial circumstance, do not notice it; and Jocelin, his great historian, who is very particular, and lived in the year 1183, even at

* See his second Synod in Wilkin’s and Spelman’s Concilia.

that late period has not said a word of this place, which is now of such mighty consequence and fame; and it is quite impossible it could have been then notorious as it is now, and be passed over in such silence by this author. You will find the first mention of St. Patrick's Purgatory in the works of a writer of the year 1153, to wit, Henry, a monk of Saltrey; this was above 700 years after the time of St. Patrick, and was but a few years before Jocelin lived; and the stories belonging to it were so manifestly full of lies, that this latter historian, if indeed he ever heard of it, never takes any notice of the invention. In the next century the place became a little more important and celebrated abroad; but what proves, beyond all doubt, that until lately it was not held, either by your writers or by your clergy, to have been a place of any great sacredness, is the following fact which is copied from the Ulster Annals, written by an Irish Roman Catholic—"A. D. 1497, the Cave of St. Patrick's Purgatory "in Lough Derg* was demolished in that year, on "St. Patrick's day, by the Guardian of Donegal, and "some persons in the Deanery of Lough Erne, deputed "by the Bishop, by authority of the Pope." Now, my friends, you know as the Pope is deemed by you to be infallible, there is an end of the matter; and, if your clergy continue to encourage your going on pilgrimages to this place, I suppose it is because they never heard of this Pope's command; if they had, they would surely have obeyed it, for I am not willing to suppose that they keep up a trick for any improper purpose. I think, however, it is clear, that St. Patrick and his purgatory have nothing in the world to do with each other; and it is also clear, that we cannot trace any connexion, either in his works that are extant, or in his Canons, between him and a doctrine which teaches, that there is a place for souls between this world and Heaven, where they are prepared for the latter, and out of which they can be delivered by the prayers

* See, also, Richardson's "Great folly of pilgrimages in Ireland;" p. 43, &c.

of persons who are paid for it. This is indeed a doctrine, my friends, which is neither to be found in the old religion of the Scriptures, or in the old religion of your ancestors. The word of God declares that after death comes—not purgatory—but the judgment,—“it is appointed unto men once to die, and, *after this*, “the judgment.” (Heb. ix. 27.) Our Saviour tells the thief upon the cross, one who was condemned to death for his crimes, “This day thou shalt be with me in “Paradise,” (Luke xxiii. 43.) for Christ did not preach purgatory, well knowing the all-sufficiency of his death, and that, “by one oblation, he hath perfected “for ever them that are sanctified;” (Heb. x. 14.) and he also tells us, that, at the last day, when he shall come in his glory to judge the world, he shall separate the wicked from the Just; “and these shall go “away into everlasting punishment, but the just into “life everlasting.”* (Mat. xxv. 46.) And when, my friends, is this to take place? in the hour when “they “*that are in the graves* shall hear the voice of the Son “of God; and they that have done good things shall “come forth unto the resurrection of life; but they “that have done evil, unto the resurrection of judgment.” (John v. 28 & 29.) Here we find the true doctrine of our ancient saints, such as I have shewn to you already, that the first passage from the grave is to the last Judgment; and thence, immediately, into the place of unchangeable doom, the mansion of Hell, or the mansion of Heaven. And here it may be important to remark, that we are not to expect that we should meet with, in the works of your ancient saints, any direct denial of the existence of a purgatory; for, what was not then taught, they could not of course allude to. Their opinion respecting it can be only deduced from their view of the future state of souls after death; and their silence altogether concerning

* See here the following texts:—Ps. vi. 5. Eccles. xi. 3. Is. xxviii. 18. &c. lvii. 1 & 2. Luke, xvi. 22, 23 & 25. John, iii. 36, & v. 24. Acts, iii. 19. Rom. viii. 18. &c. 1 Cor. iv. 17. xv. 51. &c. 2 Cor. v. 1. 2. &c. 1 Thess. iv. 14. &c. And Rev. xiv. 13. and throughout the last chapters of Revelation.

this newly invented place, proves the truth to be, that the doctrine of Purgatory was not thought of for a long time after the apostolic age. Fisher, Bishop of Rochester, an English Roman Catholic, confesses that it was never, or seldom, mentioned by the antient Fathers.* Alphonso de Castra, another great authority of that church,† allows that it was unknown to early writers, never mentioned by the Greek fathers, and not at present received in that church; while Hugo Etherianus,‡ admits, that prayers for the dead are not to be met with in the Scriptures; nor can even Bellarmine himself discover a text that favours it, except in the Maccabees; so of several others of your church, who thought, agreeably to the very strong expression of Bishop Fisher, “That there is not one text of Scripture that can force any man to believe in purgatory.” The doctrine, however, although not apostolical, is to be met with very early in the Roman church; but it was rejected, as I have said, by the Greeks, and openly condemned, as we have before seen, by St. Patrick: the first mention of it that is connected with Ireland, I find in a letter in Usher’s Sylloge, the 30th Epistle, written, in the year 1090; and I believe it was not established, even in the Roman Catholic church, until the year 1430, by Pope Eugenius in the council of Florence. And now let us consider, for a short time, the reasonableness of the Doctrine that it inculcates; it is, indeed, an egregious folly to suppose, that human creatures, were there even such a place as purgatory, could become purified there, or make a gradual progress in it towards that state of holiness without which no man shall see the Lord—and why?—there can neither be saints or good men there, and none but sinful persons are its inhabitants; now, if we find that, even here on earth, where there is a mixture of good and bad, and where we have our clergy, and good ex-

* In confutat. Luther. Art. 18.

† Adv. Hares, L. 12. Tit. Purg. f. 238.

‡ De regressu animarum.

Some of these quotations are second hand, from Usher’s Answer.

ample and precept to assist us, we yet become every day worse and worse, until stopped in our course by the grace of God, and brought to contrition and repentance and conversion, will it be possible for us to be reformed in purgatory? the priests can certainly give no help, for they will, it is hoped, be in a better place; but, perhaps, you suppose that people will be changed, and awakened, by supernatural things which they shall meet with in this awful abode. One of the Proverbs is extremely applicable here—"Though thou shouldest bray a fool in a mortar, among wheat, with a pestle, yet will not his foolishness depart from him." (Prov. xxvii. 22.) Oh no! the misery of a purgatory might break the obstinate heart of rebel man, but it could not soften it; nothing but the dew of God's grace can accomplish that, nothing but the fire of his spirit can melt it. Attend to Jesus Christ himself upon this point: "If they hear not Moses, and the Prophets, neither will they believe, if one rise again from the dead." (Luke xvi. 31.) Oh, then, my fellow-countrymen, listen to the word of God; hear it saying of the dead in their sins, "between us and you there is fixed a great chaos, so that they who would pass from hence to you, cannot, nor from thence come hither:" (Luke xvi. 26.) believe him who shews you, that his grace alone can save, "without me you can do nothing;" (John xv. 5.) and I should suppose that it never has yet been taught that his grace is to be found in purgatory. To what then does it esme? That the prayers of the clergy are what will redeem you thence? Be it so—Permit me now to make just two observations here, upon the absurdity of this; which will also shew you at once why this doctrine is preached to you—the clergy are to redeem you by their prayers, at a certain stipulated price; it follows, then, that the rich have the best chance to get to Heaven soonest: what then becomes of that blessed message of free pardon, which he, who became poor that you might be made rich, preached to the poor? (Luke vii. 22.) or of the great difficulties which, the same Gospel tells us, stand in the way of the rich, of those who serve Mammon, and lay up their treasures

upon earth? Did Christ ask for payment? Oh no!—“Whereas they had not wherewith to pay, he forgave them both;” the debtor of 500 pence, and the debtor of 50. (Luke vii. 42.) But, secondly, the clergy are to redeem you by their prayers; why then not give them to you freely? Do they really believe that there are thousands, even of their acquaintance, suffering inexpressible torments in a lake of fire, whom they can release entirely, or for many years, by prayer alone; and do they grudge this prayer, until they are paid for it? What conclusion are we to draw from this? a penny will purchase their intercession; but, without money no prayer; “no penny no pater noster,” is a well known saying in your church—what conclusion are we to draw, I say, from all this, not surely that they who offer Christ’s Gospel freely to all, are the enemies who sowed the tares in this island.

St. Patrick, my fellow-countrymen, as well as the inspired writers of the New Testament, seems to have had the probable event of such degeneracy in view; when, in his confession, he gives his own conduct as a guide for others, in respect to the free communication of spiritual blessings. Presents had been offered to him in abundance, but he refused them all, “lest he should give any the least ground to unbelievers for scandal or reproach.”* And again, “I know that poverty and affliction suit me better than luxury and riches, for even Christ the Lord was made poor for us.” Not only, indeed, was Christ made poor for us, but he in no instance refused his spiritual graces to the poorest that sought him; and St. Paul also, his great minister, formed a just model, upon which St. Patrick thought it right to fashion his conduct—he toiled for the salvation of souls; in prisons, in dangers, in stripes, in perils of every kind; “in labour and painfulness; in much watchings; in hunger and thirst; in fastings often; in cold and nakedness:” (2. Cor, xi. 23, &c.) he was “made all things to all men, that he might save

* “Nec, etiam in minimo, incredulis locum darem infamare, vel detractare.”

“all:” (1 Cor. ix. 22.) he took pleasure “in infirmities, “in reproaches, in necessities, in persecutions, in distresses, for Christ;” (2 Cor. xii. 10.) exclaiming, “Woe is unto me if I preach not the Gospel!” and “what is my reward then? that, preaching the Gospel, “I may deliver the Gospel without charge, that I abuse “not my power in the Gospel.” (1 Cor. ix. 16. and 18.) And what is this Gospel? “even the justice of God, “which is by faith of Jesus Christ, unto all, and upon “all that believe in him, being justified *freely* by his “grace, through the redemption that is in Christ Jesus.” (Rom. iii. 22. and 24.) The salvation is here freely given; the redemption or purchase is the blood of Christ, the benefit of which is to be had without price; and it is not reserved for those only who can pay for it, “but he that will, let him take the water of life, freely.” (Rev. xxii. 17.) “Ho! every one that thirsteth, come “ye to the waters; and he that hath no money, come “ye buy and eat; yea, come, buy wine and milk, without money, and without price,”—ineffably sweet and gracious invitation! Oh my fellow countrymen! why are you so dull? “Wherefore do ye spend money for “that which is not bread, and your labour for that “which satisfieth not? hearken diligently unto me, and “eat ye that which is good, and let your soul delight “itself in fatness; incline your ear, and come unto me,” saith the Lord Jehovah; “hear, and your soul shall live.” (Is. lv. 1, 2, and 3.)

I am not here to be understood as objecting to a liberal payment of the clergy for the discharge of their several duties; such a mode of argument would be altogether unscriptural, for it is written, that “the labourer is “worthy of his hire.” (Luke x. 7.) But I oppose and lament the existence of a doctrine which gives out spiritual graces by measure, in the proportion of the ability to pay for them, as being in the highest degree unscriptural and disgraceful; equally against the practice and the doctrine of the Apostles, and entirely contradictory to the precepts of your ancient teachers and spiritual pastors, from St. Patrick to St. Richard, his successor to the See of Armagh, who wrote and preached, with incessant zeal, against the covetousness

of the clergy of the Roman Catholic church, such as it was in his day; and which had increased to an enormous extent at the time of the Reformation. I shall conclude the subject, by quoting the authority and the words of a well known writer,* upon this point—"By a system of confession, the Church intruded upon the sacredness of private life—and established it, as a principle, that by these worthless works a man might not only secure salvation for himself, but accumulate a stock of surplus merits, which were disposeable by gift, or sale. Men were easily persuaded, that, as the merit of good works might be bought, so might the account for evil one's be settled, by pecuniary payment, and the rich be *their own redeemers!* Every thing on earth had long been venal, and the scheme of corruption was completed; by putting the kingdom of Heaven at a price."

The practice of praying for the dead commenced in the eighth century; see Milner's History of the Church, V. iii. p. 285, &c.

* Mr. Southey, in his Life of Wesley, vol. I. p. 311.

CHAPTER VII.

OF PENANCE.

IT is the habit of the Roman Catholic church, when a person has confessed his sins unto it, to ordain that, in order to appease the wrath of God, and of course to satisfy* his justice, the person so confessing shall undergo a penance or punishment in his body, for what he has done wrong. This punishment of the body has been of late years changed, in most instances, into a punishment of the purse; or, as I have seen it remarked, *penance* has been turned into *pence*.

Sufferings and fasting, for the purpose of subduing pride and the lusts of the flesh, are far from being condemnable; and Penance in this shape very frequently appears, not only to have been practised by the primitive christians, and by your ancient saints, but it is recommended by the Scriptures themselves. Humiliation such as this is approved of in the confession of St. Patrick; and that heartfelt contrition which leads us, like the publican, or the prodigal, to cry out for

* Lest there should be any mistake about the doctrine of Penance, as received in the Roman Catholic Church, I quote the following from its Catechism, p. 52. "By Penance," as a sacrament "we receive forgiveness of those sins committed after baptism;" and, in order to receive it in a good state, the person is, among other things, "to *satisfy God* in performing the penance laid on him by the Priest."

mercy—repentance in dust and ashes, self-abhorrence and loathing, for iniquity—are pleasing to God. “The sacrifices of God are a broken spirit; a broken and a contrite heart, O God! thou wilt not despise.” (Ps. li. 17.) Such are, indeed, of the very essence of repentance; and the Roman Catholic clergy, when pressed hard upon the use of the word penance, in their version of the word of God, declare that, in their view of its meaning, it is the same with the repentance of which I speak. If this be really so, we cannot quarrel with them on this point; for, that repentance is necessary to salvation is clear from all the Scriptures—“Repent, and believe the Gospel,” (Mark 1. 15.) is not only the declaration of our Saviour, but the great subject of Christian preaching. But it is a doctrine of quite a latter invention, and foreign from the nature of repentance, to suppose that, by any mortification of ourselves, we can add any the least portion of assistance to the cross, as a means of salvation, or as a sacrifice for sin.* “For, it was fitting that we should have such a High Priest, (as Christ,) holy, innocent, undefiled, separated from sinners, and made higher than the heavens; who needeth not daily, (as the other priests,) to offer sacrifices, first for his own sins, and then for the people’s, for this he did once in offering himself;” and “again, “by one oblation he hath perfected for ever them that are sanctified.” (Heb. x. 14.) This great sacrifice, we see, was not only full and sufficient, but needed not repetition; for God declares of those who are redeemed, “their sins and iniquities I will remember no more; now,” (says St. Paul,) “where there is remission of these, there is no more an oblation for sin.” (Heb. x. 17. and 18.) The blood of Jesus Christ, his Son, cleanseth from all sin; “He is able also to save, for ever, them that come to God by him;” (Heb. vii. 25.) therefore it is “that no flesh should glory in his sight.” (1 Cor. 1. 29.) What an insult is it, indeed, to the Majesty on high, to suppose that a worm, a being formed of the dust of the earth, could add any thing,

* See the Epistle to the Hebrews throughout, particularly vii. 2. 6. 7.

of even the most trivial value, to the price of such a ransom—Contemptible sacrifice! “Hear, Oh my people! and I will speak.”—“I am God, even thy God;” “if I were hungry, I would not tell thee; for the world is mine, and the fulness thereof.” (Ps. L. 7, and 12.) Let man remember that he, and all that he can offer, is already the Lord’s. Oh! plume not yourselves, therefore, in any thing you can acquire, or possess, or surrender; but give to God the glory, “knowing that you were not redeemed with contemptible things, as silver or gold, from your vain conversation of the tradition of your fathers, but with the precious blood of Christ, as of a lamb unspotted and undefiled;” and remember how contemptible are the best sacrifices of man—“all flesh is as grass, and all the glory thereof as the flower of grass; the grass is withered, and the flower thereof is fallen away; but the word of the Lord endureth for ever”—Thus writes St. Peter himself,* the very oldest and the very best authority. The life of man is as grass, and perisheth with a day—what then would the sacrifice of even that life signify, in the scale of redemption, when thrown in to add weight to the sufferings and to the death of Christ? to think it any thing, is not only absurd, but impious, as I have before said. Can we suppose that the Son of God would have descended from the perfect glory, and majesty, and happiness on high, where he who created the stars was blessed for ever, to become a poor, despised, rejected, suffering, crucified mortal, and thus to bear the punishment of sin, if it were possible for justice to have been satisfied by any mortifications which man could meet with on this earth? If they could have sufficed, it would have been an easy thing for the Almighty to have made this life more miserable to man than it is, and to have put patience into his heart to bear, nay courage sufficient to court, this misery:—and, surely, an eternity of glory would have been well worth such a purchase. There are numbers of poor heathens who have spent their days in a state of torture, in the hopes, by this

* 1 Pet. I. v. 18. 19. 24. & 25.

means, to appease the wrath of God ; and the very worst that any poor contrite Roman Catholic sufferer has ever inflicted on himself for his soul, to assist the agonies of his Saviour in purchasing its redemption, sinks to nothing when compared with what the poor Indians do every day, to avert the displeasure of their gods, the work of their hands, wood and stone : not to dwell upon their sacrificing their very lives, by putting their heads to be crushed into atoms under the chariot wheels of Juggernaut, upon the great day of his procession, and numberless similar instances even of self-immolation. But no—it was necessary that the Son of God, in the form of a sinless human creature, should make the full atonement ; in his mercy he has done it ; and now, so far from sending man to mortification, he has proclaimed—“ Come to me, all ye that labour and are burdèned, and I will refresh you ; take my yoke upon you, and learn of me, and you shall find rest to your souls ; for my yoke is sweet, and my burden light.” (Mat. xi. 28, &c.)

But this is only the teaching of Satan, who loves to glut himself in the blood of his votaries. The Gospel of Christ is free, and preaches better things—it is not the blood of bulls or of goats that it requires, nor yet the blood of man ; but, as God’s justice is now satisfied by the great atonement, he “ will have mercy and not sacrifice—” (Mat. xii. 7. see also Heb. x. 5. and Mic. vi. 7. &c.) And why ? “ the Author of salvation ” is made perfect “ by his passion ; ” (Heb. ii. 10.) and this “ being consummated, he became, to all who obey him, the cause of eternal salvation ; ” (Heb. v. 9.) nothing meritorious could be added thereto by man, nor could it, without impiety, be attempted by him. This is the teaching of the first Christians, and also of the saints, whom your ancestors so highly revered ; the contrary doctrine has, I confess, been a long time taught in Ireland, but yet it is an innovation ; and your clergy err when they tell you that repentance means, in the mouth of the disciples of Christ, any punishment inflicted upon themselves, or act of their own merit, by which they can indulge the hope of turning away from them the just vengeance of God, which is denounced against sin.

I cannot quit this point without placing before you a most instructive passage of Scripture—the people of Israel, being faint in the wilderness for want of water, Moses struck the rock in Horeb, and water gushed from it, freely and inexhaustibly, for their use. This is considered to be a type of the piercing of Christ upon the tree, from whose wounds a rich and inexhaustible supply of heavenly grace has been poured forth, for the need of the weary and heavy laden sinner, who comes to him for refreshment—now look to Numbers, Chap. xx.; you will find there the people once again murmuring for water, and God commanding Moses to *speak* unto the rock, and that a supply of water should flow; “And Moses lifted up his hand, and, with his rod, he *smote* the rock twice;” he smote it, in disobedience to the command of the Lord, who had told him only to speak to it, in faith—“And the Lord speak unto Moses and Aaron, Because ye believed me not, to sanctify me in the eyes of the children of Israel, therefore ye shall not bring this congregation into the land which I have given them.” Thus was this holy law-giver, the favoured man “whom the Lord knew face to face,” (Deut. xxxiv.) condemned to die in the wilderness, and never to see the holy land, for not believing the Lord; for unfaithfully attempting to mix something of his own with the great plan of his God. If then Moses was thus punished, how can we expect to escape, if we attempt to accomplish the great purposes of grace, by a second smiting, when the one great wound upon the tree has opened the free stream of unmerited grace; instead of looking with an eye of faith upon the cross, and claiming the benefit of the promise?

Had I time to dwell upon it here, or were this the proper place, I would gladly address a few words to my fellow-countrymen of the Protestant Church, upon the alarming extent to which the doctrine of penance forms the ground of their hopes of mercy at the last day, with very many who do not seem to be conscious of their resting thereon. How many of the poor exclaim, that “they trust in the Lord, that they have been sufficiently afflicted for their sins by the miseries of their lives!” How many of the rich sit down, self-

contented, and self-righteous, when they have sacrificed from their purse to the poor, or done a penance by not gratifying some craving desire! How awfully frequent does the nominally orthodox build his house, his eternal habitation, upon the sandy foundation of self-sacrifices and human merits; instead, of that only sure Rock of ages, Christ the righteous; that "tried stone," and "sure foundation," which Jehovah has laid in Zion. Isa. xxviii. 16.

CHAPTER VIII.

OF THE CUP TO THE LAITY, AND TRANSUBSTANTIATION.

YOUR ancestors, the faithful saints of old, did not forbid the laity to partake of the cup, in the administering of the Sacrament. The venerable Bede tells us, in his Life of St. Cuthbert, (c. 15.) that Hildmer, an officer of the King of Northumberland, sent for that saint to minister of the Lord's body and *blood* to his wife. Saint Furseus, or Fursey, in the seventh century, exhorts the pastors of the church to strengthen the souls of the faithful, "with the spiritual food of doctrine, and the participation of the holy body, and *blood*."—and, without multiplying quotations, the undernamed writers are amply sufficient to shew, that women in those days, did, as they express it, "enjoy the banquet of the body and *blood* of Jesus Christ, and drink out of the chalice."* In acting thus, your ancestors did but preserve the custom of the antient

* Cogitosus in vitâ Brigidæ. Ion. in vit. Burgundoforæ. See also the collections of Capsgrave, Surius, &c.—from Usher's Religion of the Antient Irish.

Christian church, and of the Apostles; they had carefully read and marked the Epistle of St. Paul, where he speaks to the entire body of Christian converts at Corinth thus, "As often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord until he come; (1 Cor. xi. 26.) and "Let a man prove himself; and so let him eat of that bread, and drink of the chalice; (do. 28.) and they perceived that there was no exclusion here—they had observed how, in that chapter, St. Paul sharply rebukes the Corinthians for irreverence in their communion, in eating and drinking unworthily, and his rebuke is to all of the congregation, (v. 18, 21, 30, & 33.) and not to the minister, or to any particular individuals—but above all, they had noted the awful words, by which this great sacrament had been instituted; and they found it thus spoken by the Lord himself, "drink ye *all* of this," (Mat. xxvi. 27.) "and they *all* drank of it;" (Mark xiv. 23, & Luke xxii. 19, 20.) they had read also where he says, "he that eateth my flesh, and drinketh my blood, abideth in me, and I in him;" and yet again, (in John vi. 54, 55, and 57,) "amen, amen, I say unto you, except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you."

The practice, therefore, of giving the cup to all the people, not only existed among your ancestors, but was that of the times of the Apostles, and continued unaltered for a very long period afterwards. Lanfranc,* Archbishop of Caunterbury, in the year 1081, wrote thus to the people of Dublin, "We believe that it very much behoves all of every age, as well the living as the dying, to strengthen themselves by the participation of the body and *blood* of the Lord." The Pope Gelasius, who died in the year 496, declared, "that the Eucharist could not, without sacrilege, be

* Epis. Hib. Syl. Ep. xxviii.—"Credimus enim generaliter omnes, omnibus ætatibus plurimum expedire, tam viventes, quam morientes, Domini corporis et sanguinis perceptione sese munire."

“received in one kind only.”* Becanus, a Roman Catholic writer,† confesseth that, for 1400 years, the people might drink of the cup if they would; and the Council of Constance, which first forbids the cup to the people, declares, in the very ordinance‡ which makes this new regulation, that, “although Christ did “minister this sacrament under the forms of bread and “wine, and although, in the primitive church,” (observe that—in the old, and first Christian church—) “this “sacrament was received by the faithful under both “kinds; yet, from henceforth, it shall be given in one “kind only to the lay people;” this was so late as the year 1415. The true history of it is, that, about this time, the doctrine of transubstantiation began to be preached; and it was found out, by the Roman Catholic clergy, that, by giving the bread, they gave the flesh of Christ, and of course in that flesh his blood—this, I shall remark by the way, was a very bad reason indeed, were it even founded in truth: for it would be just as strong an argument against giving the cup to the clergy; and to admit of it would be to suppose our Saviour to do a very vain and unnecessary thing, in commanding the use of the cup at all; besides, it destroys one great end of the sacrament, which is to continue the memory of his inestimable *bloodshedding*; but, far worse than this, it deprives you all, not only of the delightful and refreshing privileges left to you as a legacy in the testament of a gracious Redeemer, but of all the benefits connected with a faithful obedience to his dying commands.—Oh, my dear friends! is it not a most awful thing to think, that no Romanist, unless he be of the clergy, has, since the time when this prohibition was first introduced and acted upon, received the holy sacrament; or fully obeyed the last solemn injunction of our only benefactor, our suffering and departing divine friend, “this do ye, as often as you “shall *drink*, in commemoration of me;” (1 Cor. xi. 25.)

* Ap. Gratian de consecrat. dist. 2. c. 12.

† “In manuali, de communione sub utrâque specie,”

‡ Sess, 13.

Beware for the future ; your former ignorance may be forgiven you, on repentance, by him who is long-suffering and abundant in mercy ; but he has said, that except you eat his flesh, and drink his blood, ye shall not have life in you ; beware, I say, as future transgression upon this subject will be open rebellion against God.

This error, I have remarked, took its rise in the doctrine of transubstantiation ; which is a doctrine teaching, that the bread and wine given in the sacrament are not mere emblems, but actually the body and the blood of Christ, into which they are converted by the ceremony of consecration. We find no trace of this opinion among the old people here ; Sedulius, in the year 490, speaks of the things offered in this Christian sacrifice, as being “ the fruit of the corn and of “ the vine :” and calls them “ the sweet meat of the “ seed of wheat, and the lovely drink of the pleasant “ vine :” and to shew that he considered them to be exclusively emblematical, he says, “ Melchisedek offered wine and bread to Abraham, as a figure of “ Christ offering his body and blood unto God, his Father, upon the Cross.”* “ He left a *memory* of himself unto us, even as if one that were going a far journey should leave some token with him whom he loved, that, as oft as he beheld it, he might call to remembrance his benefits and friendship.” The same views Claudius† had, when he says, “ because “ bread doth confirm the body, and wine doth make “ blood in the flesh, therefore the one is mystically “ referred to the body of Christ, and the other to his “ blood.”

It is clear, then, that such was the way in which your ancestors construed the Scriptures upon this point. Before I state the period at which the new doctrine, now taught by the Roman Catholics, was introduced into Ireland, I shall take the liberty to mention a very few reasons, addressed to common sense,

* Sedul. Carm. Paschal. lib. 4. Id. pros. lib. 4. c. 14. Sedul. in Heb. 5, and Heb. 10.

† Com. in Matt, lib. 3.

in favour of what your ancestors taught, before transubstantiation was dreamed of.

The first celebration of the Lord's Supper, which was by the Lord himself, could not have been the giving of the *very* body and *very* blood of Christ to the disciples; for actually he sat there in their presence, alive, and had not yet undergone the sacrifice of the cross.

Secondly, The Scripture speaks of Christ, as of one "who needeth not daily, as the other priests, to offer sacrifices, first for his own sins, and then for the people's; for this he did once, in offering up himself;" (Heb. vii. 27.) "Now where there is remission of these, there is no more an oblation for sin." (Heb. x. 18.) It is also said, "that Christ, rising again from the dead, dieth no more;" (Rom. vi. 9.) see also particularly Heb. ix. 25, to the end.

Thirdly, to tell you that you eat flesh, when you feel that you eat bread, is such an imposition upon your senses, as never before was attempted; and he who will believe it cannot hesitate to believe any thing, for he gives up blindly, to authority, the evidences of the surest guides which God has given him for his direction in common matters in this world. This has, therefore, been very properly said, by the celebrated Dean Swift, to be "a doctrine, the belief of which made every thing else to be unbelievable."

Fourthly, The words used when it was instituted were, as we have seen, "do this in commemoration of me." Now, remembrance can have nothing to do with what is actually present; and therefore St Augustin, in his third book of Christian doctrine, says, "to eat the flesh of Christ is a figure, teaching us to partake of Christ's passion; and to imprint in our memories, with delight and profit, that Christ was crucified for us." And again he says, "The Lord doubted not to say, this is my body, when he gave but the sign of his body."* (C. 16.) He is himself

* Non dubitavit Dominus dicere, hoc est corpus meum, cum daret signum corporis sui.—Aug. Tom. vi. cont. Adamant.

in the heavens, although he hath sent his spirit to be the instructor and comforter of mankind; he will, indeed, come again upon earth, but not "until the times of the restitution of all things," as St. Peter himself declares, (Acts iii. 21.)*

* It is clear, from this passage of the Acts, that the body of Christ is in heaven; and the same is also manifest from John xii. 8, where Christ says, "the poor you have always with you, but me you have not always." The Roman Catholics are forced to admit also, that a body cannot be present every where at one time. I shall, however, extract here a passage taken from the Sermons of the Rev. Mr. HAYES, lately published.

"I will prove from naked reason, that God can make a body present in many places at once. A body in motion can have its velocity increased *ad infinitum*, to any degree; and the Almighty can, at any moment, give it a velocity not sensibly differing from infinite. Suppose then that all-but infinite velocity is one of the attributes of the body of Christ. It evidently follows, that this body can pass from one end to the other of the universe, and through every single point of the universe, and in all directions throughout the universe, in a shorter time than the twinkling of an eye; and, therefore, can be present, over and over again, in every spct of the creation, at any one sensible instant of time. Thus, not only is this simultaneous locality of the consecrated body possible to omnipotence, but even our own weak minds can conceive a mode for its possibility. Nay, every body while in motion must be at every single moment in more than one place; for, if for one moment it were in one only place, it would be so the next, and the next, and thus motionless for ever. It must therefore every moment be in more than one place; and the quicker it moves, the more places it must be in, at every single moment of its motion. If, then, it be accelerated *ad infinitum*, it will be in every spot of space at any one moment. Thus motion itself of any kind, which because we see we think we understand, is, in reality, not more possible than the simultaneous existence of Christ's body in different places."

This is indeed too ridiculous to answer seriously; and such a mode of reasoning would appear to one who was not aware that it is in earnest, to have been chosen by a sneering enemy to the cause which it is brought forward to support.

But indeed the folly of the doctrine of transubstantiation is nothing to its blasphemy. What would be the astonishment of the poor, ignorant, and savage worshippers of stocks and stones, who at least reverence their idols, were they assured that there is a sect of nominal Christians who ACTUALLY EAT THEIR GOD!

Fifthly, You are told that our blessed Saviour said, *this is my body*, and so he did ; but this way of speaking is not to be taken literally : thus Christ calls himself “ the door,” (John x. 9. and xv.) and “ the true vine” ; not that we are to suppose him either the one, or the other, or both, but his meaning is, that he represents the door, and the vine. For examples of this manner of expression, I shall refer you to the first and last books of the Bible—in Gen. xli. 26, 27, it is said, “ the seven kine *are* seven years ;” see also Dan. vii. 10 ; in Rev. i. 20. “ the seven stars *are* the angels of the seven churches, and the seven candlesticks *are* the seven churches ;” in both instances the word *is* stands for *represents*, or *are emblems of* ; and thus it is with the same words, in the institution of the sacrament. It will be useful to examine the parable of the tares also, with reference to this point, as you will, my friends, in doing so, be led again to consider, whether we who attempt to bring you back to the old sense of things be the enemies who sow the tares, or not.—Our blessed Lord in explaining it, says, “ the field *is* the world, the good seed *are* the children of the kingdom ; and so on of every other part of the parable ; meaning clearly thereby, that the field *represents* the world, and so on of the rest. But, if we take the expression literally, let me ask you where will you stop ? Christ says, “ this is the chalice, the New Testament in my blood :” now, if we suppose that he means literally to say this is my *very* body, you must also take him to mean, this *very* cup is the New Testament in my blood ; so that, when you drink, if you do not drink the *very* cup, you do nothing at all. It is, therefore, manifest, that if the doctrine be said to be taken from the words of our Saviour, it will prove too much, and lead us into innumerable absurdities.

The doctrine of transubstantiation was first solemnly introduced into the Church at the second Council of Nice, A. D. 787 ; there is extant a book which was written against it by command of the Emperor Charles the Bald, by Bertram, a Monk of the Abbey of Corbey, in the ninth century ; and the discussion about it

created so much dissension for some years after, that, in the year 1050, the Pope Leo the IXth, and the Bishops assembled in the Synod of Vercelli, condemned the old opinion, together with the book of Johannes Scotus, who defended it. This person was so called, from his native country, which was Scotland; he was a man eminent for piety, talents, and learning, and the friend of Alfred the Great, whom he assisted in composing his Saxon translation of St. Gregory's Pastorals. Transubstantiation is denied by many of your most learned Doctors;* and even a Pope, one of the infallible heads of your church, affirms, "that the Elements " cease not to be of the substance and nature of bread " and wine."† Three cardinals say, that it is not proved by the written word of God.‡ Erasmus confesses that it " unknown to the ancients, both name, and " thing." (In. 1 Corinth.) It was not received in England until the eleventh century;|| but Ireland held out much longer; and we find Henry Crumpe, a monk of Baltinglass, even so late as the fourteenth century, declare, that " the body of Christ in the sacrament of the " altar was only a looking glass to the body of Christ " in Heaven."§

* See the authorities quoted by Usher, in his answer, &c. and Bower's lives of the Popes. An. 1050.

† Gelasius Papa, de 2s. naturis, contra Eutyck.

‡ Fisher de captiv. Babil. c. 10, De Alliaco. in 4 Sent. qu. 6. art I. Cajetan an. Suarez, Tom. iii. disput. 46.

|| Henry Hist. of Eng. ii. 180. § Ex actis Gul. Andreae Mid. Epis. contra H. Crumpe, A. D. 1384. Ms. Usser. I wish here particularly to turn the attention of the reader to the passage in Leviticus c. xvii. v. 10.

CHAPTER IX.

OF THE INVOCATION OF SAINTS, AND OF THE
BLESSED VIRGIN.

BUT, my fellow-countrymen, by far the most awful of those innovations which have been made upon your old religion, is that which has introduced the invocation of saints, and prayers to the Virgin Mary, into your worship; and which considers her intercession, and that of departed men, to be grounds of mediation between you and God. Let us see what was the practice of your ancestors; and endeavour to open to your eyes the right view of the subject, by showing to you the fallacy of some observations, in defence of these practices, which are calculated to deceive you; and let us also search how the religion of the Bible teaches in this matter.

The opinions upon this subject of the ancient Britons, with whom, as I have told you before, you were closely connected in religion, is thus related to us, in an ancient chronicle which is preserved among some very ancient manuscripts,* and which informs us, that they lived in terms of tolerable peace with the Saxons, while these latter were Pagans; but, “after that, by the means of Austin, the Saxons became Christians, *in*

* Ben. Col. Camb. cxlv. Art. 175.

“such sort as Austin had taught them, the Bryttayns wold not, after that, nether eate nor drynke wyth them, because they corrupted, with superstition, ymagines, and ydolatrie, the true religion of Christ.” I have said that the religion of St. Patrick was purer than that of St. Austin, and this opinion is confirmed by what appears of the age, in relation to images. The twenty-third* canon of his Synod declares, that “no creature is to be adjured, but only the Creator:” and Sedulius, one of the most ancient writers of Irish birth, who lived in the same century with St. Patrick, gives it as a general law, that “to adore any other besides the Father, and the Son, and the Holy Ghost, is the crime of impiety;”† and, in words still stronger, “all that the soul oweth to God, if it bestow it upon any beside God, it committeth adultery,”—(a name which is given to idolatry throughout the Bible.) With still more particular strength, Claudius reproves the ingenious and worldly wise among the Heathen, for their foolish inventions of ways “how the invisible God might be worshipped by a visible image.”‡ The Liturgy which is used by you now was not that of your ancestors; the present was first introduced about 700 years ago, by Gillebertus and other Legates of the Pope; and it is plain from their letters, which exist and command its adoption, that, until then, it was not known in this island: one sentence among many will suffice, which I shall take from Bernard’s Life of Malachias, or St. Malachy, who was one of the abovementioned legates—speaking of that person, and of Ireland, he says, “the customs of the holy Church of Rome did he establish in all churches; and, hence it is, that at this day, (A. D. 1150,) the canonical hours are chaunted and sung therein, according to the manner of the whole earth; whereas, *before that, this was not done, no, not in the city itself*”—the city here mentioned is Armagh—the passage, and the letters alluded to, put

* Spel. Conc. † Sedul. Com. on Rom 1 & 2.

‡ Com. on St. Matt. chap. 2.

it out of all doubt, that the present system of prayers, as it is used by your priests, is an innovation upon the old.

But, before I proceed to declare the practice of the primitive church, as exhibited in the New Testament, it is necessary to answer, as I have promised, some observations in defence of these practices, which have been so ingeniously contrived as to deceive you altogether on this subject. I shall sum up, in one, the excuses for the use of images, &c. which exist in the Roman Catholic Catechism.—“ Q. Why do we pray before the crucifix, and before relics, and images of saints? A. Because they enliven our devotions, by exciting pious affections, and desires, and by reminding us of Christ, and his saints,”—and commenting on this practice, a writer of your church has lately said, in defence of it. “ By the doctrines of the Catholic Church we are taught to believe, that the veneration and invocation of angels, and of saints, are acts lawful, and advantageous to ourselves; and, by the same authority, we are also taught to believe, that, in those acts, there is nothing which can derogate, in any degree, from the honour that belongs to the supreme majesty of God; or which can be injurious, in any respect, to Christ’s character of mediator for man”—and, that every child is instructed, that, when he prays to saints, it must be with dispositions of mind, and with an expression of language, which are essentially different from those which he employs, when the God of the saints is himself addressed.”* My friends, I shall not require more than the passages quoted here to prove, to what a deep and dangerous error, what a blind and awful delusion, this doctrine leads: for, besides that a distinction so nice can never be made sufficiently clear, especially to the minds of children; besides that there is great difference of opinion, among the doctors of your own church, about what the nature of the distinction is, and therefore it

* Letters by the Rev. J. Calderbank, 1814. See here the Catechism of the Council of Trent, p. 3. c. 2. §. 40.

can neither be understood, or observed by the common people, the Scriptures make no such distinction—and here let me appeal to experience, and ask, does not the great difficulty, that certainly exists in our enjoying communion with God in prayer, consist in this, that the world has too much possession of our thoughts, and Satan too much power of them? Who does not find this to be the case; and does not the putting before our eyes an earthly object, a creature, to engage the attention, increase the difficulty? When employed in devotion, if our eyes fix upon any particular object, our thoughts instantly wander away from God; and, if there be a painted window, or a ceiling covered with pictures of sacred scenes, they attract attention still more than common objects do; nothing but abstraction from outward things can fix devotion aright; and nothing is harmless to look on, but the book of prayer—so that, putting the worshipping of saints out of the question, I must conceive them to be an hindrance to prayer, instead of exciting “pious affections and desires.”

A short view of the oldest doctrines, which are those of the Scriptures, upon this point, taken in reference both to it generally, and to the manner in which it is excused by its advocates, shall close my observations respecting it.

The following is the second commandment—“Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them;” and so on. (Ex. xx. 4, 5.) But, how this clear and positive command, written amidst the thunders of Mount Sinai, with the finger of God himself, should ever have been left out of the inspired Book of his Word by your Church, is a matter of great wonder; especially as it exists in every genuine copy that has ever been seen, that is not entirely modern. It certainly was not omitted by your ancestors; and whosoever it was that first thought of discarding it, your church is now so much ashamed of its having been ever

omitted, that it has been restored in most of your versions. Observe now, my dear fellow countrymen, how clear and positive it is; and remember, that it is the express law of God himself. You shall make no image, not even of things in heaven; nor bow to it in worship—there is no use here of the distinction of Latria, and Dulia, and such like vain words; no puzzling terms; no vague allowance for “exciting pious desires.”—My friends, look throughout the Books of Moses in particular, and you will see, not only the danger of such practices, but the anxious cautions of God to mankind, that they should shun them because of that danger. God had commanded two figures of cherubims to be placed in the tabernacle; they were not to be worshipped, but the matter was so mistaken by the people, that, even in opposition to Moses, they set up a golden calf to be their God, because the figure of an ox predominated in the cherubim: and, although severely punished for their folly, ten tribes out of twelve, and the entire nation that descended from them, took up this vile worship, and forgot the Lord their God; becoming, by degrees, worse and worse, until they provoked their God to cast them away from him altogether, at least for a period which has lasted until the present day. Again, Moses was commanded to raise up a brazen serpent in the wilderness; not as a God, but to try the faith of the people, and to serve as a type of Christ—they had rebelled against Moses, and against the Lord; and poisonous serpents were sent among them, which he prayed should be removed: God, therefore, ordered this serpent to be formed, and that whosoever should look upon it should be healed; and whosoever would not, should in his perverseness die: this was done to prove the implicit faith of the people in the word and promise of Jehovah. But, my friends, see the lamentable depravity of our nature, ever prone to depart from the pure worship of the only one God—this serpent became an object of adoration; and, although the pious king Hezekiah found it necessary to break “in pieces the brazen serpent that Moses had made, for unto those days the children of Israel

“did burn incense to it,” (2 Kings xviii. 4.) it is most strange to say, that it is even now given as an example, by the writers of your church, to justify them in the use of images. But consider this awful fact, that Satan has ever been busy, and ever will, to lead the world into idolatry by degrees—The worship, for instance, by all heathen nations of the Sun, of their many gods, and of the numberless images by which they were represented, sprung out for the most part from the custom of endeavouring to “excite pious desires,” by placing before the eyes of the people something to remind them of the glory, and of the other attributes of the great Creator of the world. The degenerating character of the heart of man gradually thus losing the feeling and recollection of what was referred to, and becoming engrossed by the image alone. The worship of the only true Lord Jehovah was known to Adam, and to Noah; their descendants put up images to do honour to God, in a manner too carnal; and their descendants again, entirely neglecting their origin, retained the images, while they forgot the Lord who made them. (Rom. i.) Such was the danger, and see the consequence—although the world was most probably as well peopled at the time of the Deluge, as it is now, but eight persons worshipped God in spirit and in truth—but eight persons out of millions were preserved. The world again was well peopled in the time of Abraham; and still but one family retained the pure worship of Jehovah; ten tribes of the children of Abraham went afterwards, in a mass, after golden calves and serpents, which at first, my friends, perhaps only excited “pious desires;” and now that part of the church of Christ which calls itself the only Catholic, is desired by its clergy to follow the steps of all flesh in this dangerous practice. Your merciful God, therefore, aware of the danger of this fall, in his book that is written for your learning, and for your instruction in righteousness, in the xxiii. chap. of Exod. v. 32, 33. commands his people thus—“Thou shalt not enter into “league with them;” the Canaanites, “nor with their “gods; let them not dwell in thy land, lest they make

“thee sin against me.” The Israelites neglected this command, however, and what was the result? We are told, in Genesis, that Rachel, the wife of Jacob, had taken away the images which her father worshipped, and hid them in her tent, in the hopes, as it is supposed, that he would serve the Lord when they were not to be found (chap. xxxi.); but see the danger of tampering with such matters, and how like a plague they infect all who touch them; but a short time passed before Jacob found it necessary to say unto his household, and to all that were with him, “cast away the “strange gods that are among you, and be cleansed.”* God hath also commanded thus to his people—(Deut. vii. 25, &c. Douay version) “their graven images thou “shalt burn with fire lest thou offend; neither shalt “thou bring any thing of the idol into thine house, “lest thou become loathsome.” (See here Jer. xv. 2, 5. and the entire of Jer. xlii.) Such are the words of Scripture; and, my dear friends, they are indeed too important to neglect. Let us follow the example of the the Israelites, who, when with humbled hearts they returned to their great Father Jehovah, and implored forgiveness for their vile idolatries, caused the object of their idolatry, although formed of the precious metal of gold, to be ground into powder, and cast into the stream—(Ex. xxxii. 20, &c.) Oh cast your images to the moles and to the bats; and worship God in spirit and in truth. (John. iv. 24.) Let us also search the Scriptures, whether these things be so, or not.

Let it not be here said, that it is a calumny to assert of your church, that images are worshipped for themselves; its catechism, as authorised by the Council of Trent, will settle this point.—It teaches that “images “of saints are put in churches, as well that they may “be worshipped, as that, we being admonished by their “example, might conform ourselves to their lives.” Look also to the practice of every day among all the poor people of Ireland; a practice which Bellarmine, † fully authorises in the following words—“Images must

* Gen. xxxv. 2. see also Judges, vii. 27. Josh. vii. 1. Judges ii. 2. & 3. and Deut. xii. 30. & 31.

† De Imag. lib. ii. c. 21.

“be worshipped, not only as exemplars, but by themselves.” I again repeat that I can admit of no distinctions of Latria and Dulia, which the poor people do not, and which nobody can, well understand: and if I understand it right, it is as wrong to make use of the one as of the other. I believe that Latria signifies worship to God, Dulia, service, as to angels; and this latter is permitted—but our Saviour says in Mat. iv. 10. “The Lord thy God shalt thou adore, and him only shalt thou serve.” God’s command is universal, and far the safer guide; “neither shalt thou bring any thing of the idol into thine house, lest thou become loathsome.” You must indulge me, as the subject is of such importance, both on account of the doctrine and of the authority which I am about to quote, if I dwell a short time longer on the practical opinions of the oldest church, I mean that of the Apostles, respecting prayers to saints and angels, and the intercession of the Virgin.

The Devil, having tried to tempt our blessed Lord, throws out snares to the temper of pride, the sin by which Satan himself first fell; and offers to him the world, if he would but fall down and worship him—but our Lord replies to him, by the sentence last quoted from St. Matthew. (Mat. iv. 10.) Cornelius, the first Gentile convert to Christianity, when he saw St. Peter, fell down at his feet and worshipped him; “but Peter lifted him up, saying, “arise, I myself also am a man.” (Acts x. 25. 26.) Oh, my friends! how would it become his successor to follow his great pattern in this example of humility! The Apostle Paul, and Barnabas, on performing a notable miracle at Lystra, were about to be adored by the people; but, when they heard thereof “rending their clothes, they leaped out among the people, crying, and saying, Ye men, why do ye these things? we also are mortals, men like unto you, preaching to you, to be converted from these vain things to the living God.” (Acts xiv. 13. and 14.) If these examples be said not to be to the point, because the Apostles were living persons at the time; they, however, afford us an acknowledgement, that, being men as others were, and of like passions with other hu-

man creatures, they could have no merits to share with their fellow sinners; for that, equally with all mankind, they were obliged to fly to the foot of the cross, and, humbled there in the dust, to cry for mercy, yea even for the sins of their holy things. But the Scriptures equally condemn prayer to angels, with that to saints—St. John tells us in his Revelations (xix. 10. & xxii. 9.) that “he fell down before his feet to adore him,” meaning the Angel of the Lord; “and he saith unto me, “see thou do it not, I am thy fellow servant, and of thy brethren who have the testimony of Jesus; adore God.” Let me then appeal to you in the words of St. Paul, (Col. ii. 18.) “Let no man seduce you willing in humility, and religion of angels.”* Oh, my dear friends! seek not to humble yourselves to man, however highly the man may be exalted in spiritual, or in temporal power; and dare not to worship or to *serve* any creature, how celestial soever:—“adore God.”

You will, perhaps, expect that I should make an exception, in favour of one sainted person here, and question me thus—supposing it to be true that saints of a less high character are not to be thought of, in any manner, during our devotions; can it be denied that it must be wise and proper to make a friend of the mother of Jesus? and can it be supposed that she will not have influence with him, her son, in favour of those whom she loves?—My friends, look to the Bible—It is a very remarkable circumstance, that, very early indeed, people who revered our Lord, were inclined to think too highly of his mother. See Luke xi. 27. “And it came to pass, as he spoke these things, a certain woman from the crowd, lifting up her voice, said unto him; blessed is the womb that bore thee, and the paps that gave thee suck! But he said, Yea, rather blessed are they who *hear the word of God, and keep it;*”—expressly declaring that, not even his Mother, though blessed among women,

* The note to the Rhemish testament clears this obscure sentence thus—“That is, by a self-willed, self-invented, superstitious ‘worship.’”

possessed any divine privilege as such. And it is very worthy of observation, by the way, how highly the hearing of the Word of God is prized by our Saviour, in this text; surely those who refuse to spread that word among you, and yet teach you to pray to the Virgin Mary, have not sufficiently attended to this remarkable sentence, which, in a few words, condemns the overstrained veneration of your church for the blessed Virgin, and its unwarrantable jealousy respecting the great blessing of learning the word of God, which without hearing, you cannot keep. But to return—the following text confirms this saying; and both together seem as if they were spoken by our Lord, in the spirit of prophecy, foreseeing the use which Satan might, in after times, make of her most peculiar situation, to set her up in the hearts of men as an idol of nations, and to crown her as the Queen of Heaven. In St. Mark we read thus, (iii. 31, &c.) “And his mother and his brethren came;” “and the multitude sat about him; and they say to him, Behold thy mother and thy brethren without seeking for thee;” “and, answering them, he said, who is my mother and my brethren? and looking round about on them who sat about him, he saith, Behold my mother and my brethren: for whosoever shall do the will of God, he is my brother, and my sister, and mother;” a doctrine agreeable to the entire of his teaching, that his faithful disciples should be his brethren, by adoption; that they should be thus entitled to call upon one common Abba, father! that they should be in him, and he in them, (John xiv. 20. & Eph. iv. &c.) by an union of a nature so condescending as to be utterly incomprehensible to man. She who was chosen to be his mother, according to the flesh, was to be but his sister, and the sister of all his disciples in the spirit; while, like all flesh, she required, equally with the rest of our fallen race, a Saviour; and therefore she exclaims, “My soul doth magnify the Lord, and my spirit hath rejoiced in God, my Saviour;” (Luke i. 46 & 47.) and, though the Lord was with her, and she was indeed blessed among women, (Luke i. 28.) every passage of

the Gospels which brings her into connexion with him demonstrates, that, so far from placing her in a situation of a mediator between man and him, he, with a kind of feeling of the necessity that a written authority should exist to check that temptation hereafter, rejected her interference, in matters wherein his ministry was concerned—see here Luke ii. 41. &c. particularly v. 49, Jer. vii. 18. & xlv. 17. In these latter texts we shall find, that the title of “Queen of Heaven,” which the Jews had given to some object of their idolatry, is denounced as offensive to Jehovah; and yet her worship was obstinately continued by them, alledging it to have been the practice of their fathers!

“There is one God, and one mediator, of God and men, the Man Christ Jesus,” says St. Paul (1 Tim. ii. 5; see also 1 Cor. viii. 5. & 6.) and mind how St. John, and the great head of your church, St. Peter, declare the same doctrine to the Jews, when speaking of Jesus Christ of Nazareth, (Acts, iv. 12.) “Neither is there salvation in any other, for there is no other name under heaven, given to men, whereby we must be saved.”—These words of God prove that Christ is our only mediator with the Father. This may, indeed, be admitted; and, my friends, you will be told, that the use of the prayers to the Virgin Mary, and the intercession of saints, is to mediate with the Son; and it may, perhaps, be said that the words are, no name *under Heaven*, not excluding a name *in Heaven*—but St. John says, “If any man sin, we have an advocate with the Father, Jesus Christ the just,” (1 John ii. 1.) and in all the declarations of the Gospel, and the intercession for fallen man, there is nothing put forth but Christ alone—he who is “always living to make intercession for us,” (Heb. vii. 25.) and is able to save to the uttermost, or for ever, them that come to God by “him.” What other Mediator is named? and, if the apostles do not mention any other, upon what authority can it be said, that the doctrine of the intercession of saints can be the old doctrine of Christianity? Oh, my friends! they teach you an awful delusion who teach you that it is so; Jesus Christ was God and man; as a

mere God he does not mediate, for as such he is himself one person in the mysterious Trinity, between which and man mediation is to be made: the Mediator is the Man Jesus Christ, who is a partaker of the nature of a man; this the entire Epistle to the Hebrews, especially ch. ix. 25. &c. and ch. x. 14. &c. demonstrates: the mediator could not have been an angel, who does not partake of our nature; he was necessarily, therefore, as you find it written, the sinless "man, " Christ Jesus:" and the same text tells you that there is but *one* mediator. My dear friends, look about you you in time, and fly to his everlasting arms alone—he will spread them beneath you; his "banner over you " is love." He has said, "Come to me, all you that labour, and are burdened, and I will refresh you. " Take my yoke upon you, and learn of me, because I " am meek and humble of heart; and you shall find " rest to your souls:" (Mat. xi. 19.) why, therefore, should you fear to approach him? He has said, "My " grace is sufficient for thee;" (2 Cor. xii. 9.) why, therefore, should you seek for grace elsewhere? He came to call sinners to repentance—he came to preach the Gospel to the poor—be not, therefore, restrained by a sense of guilt, or of wretchedness, from coming at once to the fountain head of mercy—to Jesus, who has thus declared, "him who cometh to me I will not " cast out." (John vi. 37.)

But, in truth, the doctrine of invocation is all modern. St. Augustine says, that images "are of more force to " pervert the soul than to instruct it," and that, "when " images are once placed in temples, and had in honour, " error creepeth in:" St. Jerome asserts, that the "errors of images passed to the Christians from the " Gentiles:" Eusebius the historian, also declares it to "be a heathenish custom, to keep images of St. Paul of " St. Peter and of Christ."* St. Chrysostom, in his note to Acts xxii. 14, 16, argues from this text that Christ was God, because that it "*was not lawful to " invoke any but God;*" so little did he suspect, in the

* See Milner's Hist. of the Church, Vol. III. p. 152.

year 400, that any one could ever think of invoking angels. Perren (de invoc.) confesses, that "he found "no footsteps of praying to saints, either in the Scriptures, or in the Fathers, before the four first Councils:" and Bellarmine allows that they began to be invoked, not by law, but by custom.* Several other great Roman Catholic Doctors also admit, that such a doctrine is not mentioned in the Scriptures. Nay, even the Council of Laodicea,† in its 35th canon, forbids the faithful to call upon the name of angels. The use of images was again condemned by the representatives of the universal church, in the Council of Constantinople, A. D. 754; and this by the unanimous decree of 338 bishops, who commanded their removal: and, although the Pope confirmed the canon of the second Council of Nice, (so late as the year 787,) passed by only 150 bishops, authorising image worship, the English Catholic church rejected it, writing a book to condemn it, and sent it, in the name of the Princes and Bishops of England, to Charlemagne of France.‡ This prince, who had been led to object to the use of images, partly by arguments drawn from the Scriptures by our great countryman Alcuinus, who was then a bishop in his court, held a council at Frankfort, A. D. 794, at which he condemned the above-mentioned canon of the

* Beatt. Sanctorum. Lib. 1.

† It asserts that Christians ought not to forsake the church of God, and depart aside, and invoke Angels; now, as it awfully declares thus—"if any man, therefore, be found to give himself to this *privy* "idolatry, let him be accursed"—it behoved the advocates of image worship, and of the invocation of saints, either to force or to explain away an authority so powerful. They chose the latter means, and their manner of doing so is curious indeed. The word "angels" is "*angelos*" in the original; changing *e* into *u* converts it into "*angulos*," or corners; this change, therefore, was ingeniously made; and the *privy* idolatry which is now said to be condemned upon the authority of the canon, is *worshipping in corners*; so that you may invoke, without danger of anathema under this canon, as many angels as you will. See authorities in Usher's Answer, p. 471.

‡ Moved. Ann. part 1. p. 405. Mat. West. ann. 793

Council of Nice :* so that it was not until the year 787 that image worship was taught in the Roman Catholic church ; and then even it was only very partially received : and it was not until the ninth century that the second Commandment was first omitted. † This omission, Mr. Henry remarks, “ shews that images, “ which had been introduced into the Church, as ornaments and helps to memory, were now become the “ objects of adoration.”

From what is here detailed, we see the great danger of compromising with Satan, which might further appear from many instances of too much indulgence to the carnal taste and prejudices of men, in the first introduction of Christianity into pagan countries, after the primitive ages had passed away.—Bede informs us, (B. i. c. 30.) that St. Gregory wrote to Great Britain to give order that, as it had been customary to offer oxen in sacrifice to demons, at the holy places which were now converted to the service of Jehovah, the people should be permitted to come and erect booths, and hold their usual feasts, upon the day of dedication of the place, or upon the birth-day of the patron saint, or martyr.—Such is the origin of patterns, (or patrons, that is, patron-days ;) and I think it will be allowed that they are as sacred now to the God of this world, as ever they were before Gregory’s letter was written.—This fact affords us a striking example how inefficient is mere nominal and superficial reform in all matters connected with religion, while it shews the danger of compromise.

Let me now put a plain question to your common sense—supposing that the prayers of saints to Jesus Christ could help to save you, and that your own prayers to Jesus can do it also, is it not safest to go to him at once? he will do the great business for you at the least as well ; and you are sure of his interference, because of his promise ; you cannot be so sure that your saint will intercede for you, as he has not promised it, or

* Henry’s England, II. 148, 9, and his authorities there quoted ; and note at end of the Chap. and Spel. Conc. 218, and 307.

† Henry’s England, Vol. II. 159.

pledged himself to you—consider, would not common sense bring you to the Prime Minister, if he promised an employment to you for only asking it; instead of going to a favourite clerk, who had pledged no promise, and might not be so favourably inclined; nor, after all, have a certain power to insure success? The doctrine, therefore, of the intercession of saints, is, to say the best of it, useless; because God is omniscient, and knows all our wants, is abundant in mercy, and is ever ready to relieve. What then is the use of prayer to saints? It is, surely, but so much time lost; particularly as no intercessor, but Jesus Christ, can be every where present at one time; and the saint whom you may chuse to address, may not be in the neighbourhood to hear you; he may be, truly, with some greater favourite in Italy, or in Spain—and can you be certain that he to whom you pray, may not be displeased with you for doing so; agreeably with the assertion of St. Augustine,* that the angels are offended when they are worshipped.

This leads me to remark one very deceitful argument, by which many a Roman Catholic possessing an humble and contrite spirit is deluded into idolatry, and seduced into a “self-willed, self-invented, superstitious worship,” (as the note before quoted from the Rhemish testament explains Col. ii. 18.) through a false humility. I have heard a poor heart broken sinner declare, that he was unworthy to approach the Saviour, without some saint or angel to speak or intercede for him—but what want of faith, what ignorance of the word of God is here! too humble to go to him who came to seek and to save that which was lost! Luke xix. 10. to him who says “*Come to me*, all you that labour, and “are burdened, and I will refresh you!” Mat. xi. 28. who declares, of the poor publican that stood “afar off,” and “would not so much as lift up his eyes to heaven, “but smote on his breast saying, O God! be merciful “to me a sinner,” that he went down to his house rather “justified than the pharisee!” Luke xviii. 13. What

* In Ps. 95. “*Tum tibi irascitur angelus, quando ipsum colere volueris.*”

does his blessed mother tell you of this? what do his holy apostles and prophets tell you of this?—" he hath " regarded the humility of his handmaiden"—and every where humility is represented as being the nearest method of approaching God, Luke i. 48. What does he himself declare to you, " Blessed are the poor in " spirit, for theirs is the kingdom of heaven." Mat. v. 3. Fear not to importune with your continual prayers him who says, he *will be enquired of*; who directs you to give him no rest; and in the most encouraging manner invites and urges you to very great importunity, see Luke xviii. 2. Ezek. xxxvi. 37. Is. lxii. 7. Mat. vii. 7. Col. iv. 2. &c. Fear not that he will send you away; he never treated, he never will treat, any one so—rather act like blind Bartimeus, who cried unto Jesus, " have " mercy upon me, and many rebuked him, and bade " him hold his peace; but he cried a great deal the " more, Son of David have mercy on me"—" and Jesus " standing commanded him to be called." (Mark x. 49.) With such encouragement fear not to pray to him, doubting nothing; but, " be of better comfort, rise, he " calleth thee."

I shall just mention one absurdity, which is very striking, in the reason given for praying to St. Anne, the mother of Mary; it is because it is supposed that she can use authority with her daughter, who will then make interest with our Lord, as his mother; but, if this be allowed as rational, where is it to end? * For the very same reason you should pray to the mother of Anne,

* See here Acts xi. 15. Rom. xi. 21. 2 Tim. ii. 21. 1 Kings vi. 21. Jos. iii. 5. and Ps. lxxviii. 23.

With regard to prayers which are offered up in a foreign language for the people, they may think to excuse themselves from blame, because of ignorance; but, so strict is the jealousy of God, that even sins of ignorance require an atonement; (Exod. iv. 1. &c. Num. vi. 9, &c.) for men should be cautious in matters of such importance. At all events, those who have been warned sin with their eyes open, if they repeat the offence. The possibility of committing a dangerous error, by joining in prayers that we do not understand, proves strongly the impropriety of using any but the language of the people in religious services; for a man may, for what he knows, be praying to Lucifer himself, if the prayer be put up in a foreign tongue.

and so to her mother's mother, and so on, (for there is no ground for drawing a line,) to Noah's, and thus to our first mother Eve. The glaring absurdity of this is, surely, enough to condemn the practice altogether.*

It is not necessary for me to dwell upon the superstitious veneration which is attached to the relics of saints; it is an error like to that of which I have been treating, and will yield with it to the truth: if we are persuaded to give up the adoration of saints, we shall readily be brought to lose our veneration for their dead bones, or other relics.

* Few people in this country are aware of the extent to which prayer to the Virgin Mary has been abused abroad. The prayers of the R. Catholics here address her, it is true, as "the Mother of divine grace," "the cause of our joy;" they make a creature to be the "refuge of sinners," instead of God himself; and, in actual despite of numerous texts already amply quoted, they substitute another advocate for sinners, in the room of the only mediator for fallen man, the man Jesus Christ the Righteous—(see Dr. Reilly's catechism.) But, in the prayers of your church abroad, the virgin has been often requested to command her son; and, my friends, were I to lay before you all the blasphemy that has been uttered to her in various ages, I doubt not that you would be extremely surprised—two instances shall suffice—Bernardinus de Busti exclaims; "But thou, O most graceful Virgin! didst not thou do something to God? Didst not thou make him any recompense? Truly, (if it be lawful to speak,) thou in some respect, didst greater things to God, than God himself did to thee, and to all mankind: thou only didst sing, He that is mighty hath done to me great things; but I do sing, and say, that thou hast done greater things to him that is mighty." The second is, that the text of Scripture has been corrupted, to say, "Come unto Mary," (instead of *me*, or Jesus Christ,) "all ye that labour and are heavy laden, and she shall refresh you; and the Psalter of Bonaventure changes the last Psalm, from "Praise the Lord," &c. to "Praise our Lady, in her saints; Praise her in her virtues, and miracles!" Let this suffice to shew you what has been done, and the dreadful danger of tampering with these forbidden things.

CHAPTER X.

OF SOME OTHER DOCTRINES, ESPECIALLY CONFESSION, AND INDULGENCES.

IT would very far exceed the just limits of this address, were I to enter fully upon the original practice of your ancient pious men, with respect to all the innovations which have been made, by the Roman Catholic church, upon the primitive faith of the holy apostles and disciples of our Lord. I must, therefore, be contented slightly to notice a few. The sacrament of baptism was administered here in a different manner from that of the Church of Rome; for so Lanfranc complains to Tirdelvac, or Tirlagh, the king of Ireland, in the year 1089:* and Austin, finding this to be the case in England, commands that the Britons “should perform the ministry of baptism, according to the custom of the Church of Rome.” With these ancient Britons we know that the Irish assented; and Gildas tells us thus of their liturgy, that they were “contrary to the whole world, as well in their mass, as in their tonsure.” These things I mention, not because they

* “Quod infantes, baptismo, sine chrismato consecrato baptizantur.” Epist. Hib. Syl. Ep. xxvii.

are so vitally material as some others, but because they demonstrate how very completely the practises of the Roman Catholic Church were the innovations of latter years.

Bernard, in his life of Malchy, is express in declaring, that this saint did first introduce into Ireland, about the year 1140,* the doctrine, that the ceremonies of confession, of confirmation, and of marriage, are sacraments of the church—he says that he did, “ of the new, institute the most wholesome use of confession, the sacrament of confirmation, and the contract of marriage ; all of which they,” (the Irish,) “ were ignorant of, or did neglect.” With respect to the first of these, as connected with the pernicious doctrine of indulgences, and remission of sins, I would wish to enlarge. It is said by Alcuinus, writing of the Scottish nation, “ none of the laity there will make his confession to his priest ;” and that confession was made, publicly, not in the ear of the priest, appears from the life of St. Columbkil, where a penitent person is described to have “ confessed his sins before all that were present ;” as is the character of the very commencement of our Protestant service now. The practice of auricular confession was not introduced into Great Britain, until the seventh century ;† and then in express contradiction to the doctrines of the national church. It has been well remarked, that the custom demonstrates a very inadequate idea of the nature of sin ; for, in truth, did a man know his own sinfulness aright, and that, as God has declared, “ *all* the thoughts of their heart, “ was bent upon evil *at all times*,” Gen. vi. 5. (Douay version,) every man would require a priest for himself ; and, were he to make his confession with truth, would busily employ that priest during the entire year. As for the distinction of venial and mortal sins, that would not come into his head, after having a right understanding of the spiritual nature of the commandments, as thus commented on by our Lord, and by St. John—(see

* Malachy died in 1158. † Hen. Hist. of England, ii, 132.

Matt. v. 21, 22. and the entire of that chapter)—“whoever hateth his brother is a murderer,” (John iii. 15.) and to look upon a woman with desire, is to commit adultery—for, in truth, it is grace only that prevents anger from ending in murder, or desire from ending in transgression. What then is to be done? one absurdity will always induce another, and so it is in all the innovations of men upon the plain gospel of Christ; and so it has been with auricular confession; and, as no priest has time to hear and absolve in detail a tenth part of the sins in his parish, he is compelled to put off the individual hearing thereof, and to give absolution by wholesale. (see here Psalm xix. 12.) I have said that the practice of auricular confession is quite modern; it was not commanded until the Council of Lateran imposed it, in the year 1215, (canon 21;) and it appears from three of the greatest doctors of the Roman Catholic Church, Peter Lombard the author of the sentences,* Gratian the compiler of the decrees,† and St. Thomas Aquinas,‡ about a century before the council was holden, that it was at that time in our choice whether we would confess to God only, or to the priest also. But, let the practice of confession be what it will, the material point is that of the remission of sins; and it becomes us well to consider it, in the order in which we have viewed some other great doctrines, as well because of its importance, as because of its enormous abuse; to which latter indeed we are indebted, under God; for the reformation of the Christian religion from the errors into which, through the agency of Satan, it had so deeply fallen.

It never could have been thought, by our ancestors, that St. Peter and his successors had the keys of heaven entrusted to them alone; for, as they were the disciples of St. John, and were steady to his teaching, they could not have believed that there was no absolution for sins, except for those of the disciples of St. Peter: and accordingly they write thus—“the office,”

* Lib. iv. Sent. Dist. 17.

† Grat. de Pœnit. dist. i. c. 89.

‡ In iv. Sent. dist. 17.

of remitting sins to the sincerely penitent, “is now in the bishops and priests, committed unto every church;”*—and how this is done is rightly explained in the same author, who, following St. Bede, says, “none can forgive sinners, but God alone; who also forgiveth, by them to whom he hath given the power of forgiving;”† and Sedulius agrees with this.‡ Their views upon this point were consistent with the Scriptures; and their doctrine did not vary from the old religion of the apostles, they saw that the commission to declare the forgiveness was general, and given in the plural number—(John xx. 22, 23,) and|| Christ said to them, “receive *ye* the Holy Ghost; “whose sins *you* shall forgive, they are forgiven them,” &c: they saw the same commission specially given to St. Paul, when he was sent among the Gentiles; (Acts xviii. 47.) they read the passages where St. Peter gives to God the glory thus, “knowing that ye were not re- deemed with corruptible things, as gold or silver, but “with the precious blood of Christ;” (1 Pet. i. 18, 19.) and therefore not to them, but to those who succeeded them, did this other awful text of the same great apostle apply, “there shall be among you lying teachers “who shall bring in sects of perdition,”—“and through “covetousness, shall they with feigned words, make “merchandize of you.” (2 Pet. ii. 1, 3.) A long time after the introduction of auricular confession, and penances, and other modes of absolving from sin, it occurred to the heads of your church, that it would be a thing extremely profitable for it, if the penance which it put upon sins were to be bought away, (as well as that the souls of sinners might be purchased out of purgatory;) it was therefore thought a very good thing to make “merchandize of you.” Perhaps this first began with causing offenders to pay money for the use of the poor; for Satan is so subtle, as to *steal in*

* C^{lau} d. in Mat. L. ii. † Claud. in Mat. lib. i. ‡ In Rom. ii. Ps. lv. 1.—Rom. iii. 24, 25.—Rev. xxii. 17, &c.

such practises on men, instead of forcing them on them at once—a system of cunning which he has followed, from the day of his first appearance, as the great equivocating temper of Eve, to the present hour. But the selling of indulgences, which, in the natural progress of corruption, became a horrid impiety in the Church of Rome, was not known until the year 1096; or, perhaps, until the papacy of Alexander III. in 1160.* Bishop Fisher confesses that Indulgences are not ancient; some of the most respectable writers of your church acknowledge they are not known, either in the Scriptures, or in the writings of the ancient fathers; and the holy St. Augustine, in one of his Homilies, says, “if thou givest all that thou hast, and dost not forsake thy sins, thou art twice deceived; both in losing thy money, and the pardon also.”†

I feel quite convinced, my dear fellow countrymen, that, although many of you know full well that your priests, in several parts of the country, are endeavouring to levy money from you by the sale of scapulars and other superstitious charms, the great majority of you never heard, and very few of you really know, what a traffic was carried on at Rome, for many, many years, by the sale of indulgences—and indulgences of what? indulgences granted to *sins*, which were thus remitted for money. At length the Pope Leo X. sent one Tetzal, as an agent into Saxony, to sell remission of *all* sins past, present, and to come; and not only those of the purchasers, but even of their deceased relations—“if any one,” they said, “purchases letters of indulgence, his soul may rest secure, with respect to its salvation; the souls in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, escape from torment, and ascend to heaven;”—and again, “for twelve pence you may redeem the soul of your father out of purgatory;” the absolution thus purchased was from all sins, “however enormous soever they may be;”‡ and this merchandize had such de-

* Scoppius de Indulg. cap. 12. † Hom. II. ‡ See the copy of it.

mand among the poor, blind, ignorant people of the day, that Tetzal boasted that he had saved more souls out of hell by the sale of them than St. Peter—even St. Peter himself! had converted to Christianity by his preaching. This money, it was well known, was applied towards the gratification of ambition, avarice, or sensuality. But people, my dear friends, could not long bear with this; and the practice became so scandalous at length, that it first induced Luther to oppose so unscriptural a merchandize, to wash this stain from religion; and, by the reformation, to restore it to its original purity.

Before I bring you to your own home, and to modern times, on this subject, it may be instructive to tell you, that there was a book printed and sold at Rome, for the information of poor sinners, which was called “the tax of the sacred Roman Chancery;” it specifies the prices of crimes; a few extracts will suffice you. “For murdering father, mother, wife, or sister—ten shillings and six-pence!!!” “Dispensation to eat meat in lent, and on fasting days—ten shillings and six-pence!” “For him that forgeth the Pope’s hand— one pound seven shillings!” I shall add but one more: “for a priest keeping a concubine—ten shillings and six-pence!” It may be said that these assertions are false; but the book is in print; it was published at Rome, in 1514; at Cologne, in 1515; at Paris, in 1520, 1545, and 1625. It will probably be answered thus: these things may be true, but they are gone by. Without dwelling upon the infallibility and unalterable nature of the Roman Catholic Church, I will shew you, my friends, that such things are not gone by; and this by some instances, quite modern, and belonging to this country. There are in our College Library, among the MSS. two indulgences, which were purchased from the last Pope, Pius VI.; one was given to Edward Murphy, Esq. and cost, including the parchment, and the trouble of writing, and the expense of the handsome gilding with which it is ornamented, the sum of Sixteen Shillings and Three Pence; it not only absolves the said Edward Murphy, and all his relations within

the third degree, from all their sins; but gives him power to include within his charter, any fifty of his friends at the moment of their departure from life; and all this for Three Crowns of Money!!! There is another similar Bull preserved in the same box. See MSS. Bib. T. C. D. E. 2. 19.

Doctor Moylan of Cork procured a Bull from Rome, granting to all those "who, after assisting eight times at the Holy Exercises of the Mission in the New Cathedral of Cork," which cost something to build, "shall confess his, or her sins," and so on, "a plenary indulgence, applicable to the souls in Purgatory," &c. Such are the instances near home, I have mentioned the Penny-a-week Purgatorian Society before; and also referred you to the sale of scapulars so common now, especially in the most disturbed parts of the county of Limerick, that a man's life is scarcely safe without one; and, what is still worse, scarcely any one of the poor Roman Catholics thinks his soul safe unless he purchase one; while, with it, he thinks himself licensed to commit every species of crime, save only that of turning informer.

You will find a most extraordinary instance of a Bull of indulgence, relating to Ireland, in vol. i. p. 462 of the State Trials, the Trial of Lord Maguire. By it "a full plenary indulgence and absolute remission of all their sins is given to all Christians of the kingdom, in the year 1643, who will militate, or take up arms, and fight against the heretics and other enemies of the Catholic faith;" thus sanctifying bloodshed and rebellion. Another* Bull will shew to what a dangerous error it leads your souls, for it declares these indulgences and remissions of sins to issue from "the rich reservoir of atonement—derived from the merits of the mother of God, the Holy Apostles, the Blood of the Martyrs, and the good works of all the Saints." We have spoken of these things in a former part of this address; but see, I pray, how the admission of one false doctrine drags in a long catalogue of errors. I shall

* Pope Ganganelli's in 1775.

conclude by remarking a curious inconsistency also, that the Popes, who thus dealt out indulgences and remissions so abundantly, required absolution themselves upon their death-bed, which they received from their confessors; they would not die without it. It follows, from hence, that, while they pretended to remit the sins of others, they could not absolve themselves; although they had the keys of heaven, they were too weak to open the gates; they also had abundance of masses sung for their souls, therefore they were considered as having gone, some of them at all events, into Purgatory; of course, such of them at least as were there were not infallible. It is thus, my friends, that a merchandise is made of your souls; and that the water of life is strained out and filtered to you, which your ancestors distributed, gladly and freely, to the flocking people;* and which your God invites you to partake of thus—"All you that thirst! come ye to the waters, and you that have no money:" (Is. lv. 1.) "the spirit and the bride say, come!" "let him that thirsteth come; and he that will, let him take the water of life *free cost*:" (Rev. xxii. 17.) but to you it is filtered, and you still will receive it so, and will not listen to those who call you back to the fold from whence you have blindly and ignorantly strayed, to the old Religion of this once holy Isle.—"My people," says the prophet, "have committed two evils; they have forsaken me, the fountain of living waters; and have digged to themselves cisterns, broken cisterns, that can hold no water." (Jer. ii. 13.)

* Bede lib. iii. c. 26.

CHAPTER XI.

OF EXTREME UNCTION, FASTING, &c.

' BUT I must pass on to a few more observations respecting our old and venerated Saints of this land.

The first mention that is made of the Sacrament of extreme unction by any writer, Roman Catholic or otherwise, is in the fifth century: the instances of anointing which occur in the New Testament, in Mark vii. 13, and James v. 14, on which the Roman Catholic Church depend, were for restoring to health, and not preparatory to death; and the Council of Florence ordains directly contrary to them, when it declares, that this Sacrament is not to be given to a sick person, unless his death be feared. The practice of anointing unto death is without precedent in the records of primitive Christianity; but I have not met with any thing to inform me of how our ancestors treated the practice, save the following declaration in a letter of Gilbertus, or Gilbert, directing the practice of the Irish Church; it was written A. D. 1090;* it precisely contradicts the directions of the Council of Florence, and says, "that a believer may be anointed once, in any heavy disease, because the sacred unction not only ministers the cure of the soul, but of the body;" this unction, we see, is here given, with the full hope and expectation of recovery.

The practice, which still continues, of refusing extreme unction to criminals who are under sentence of death, shews clearly that the cases in which your an-

* Syl. Ep. xxx.

cestors anointed were strictly conformable to those alluded to by the apostles, in the age of primitive Christianity—to wit, cases where recovery from sickness, was possible—were it otherwise, your ancestors would not have commenced the custom, which is now established, of refusing extreme unction to persons whose death was determined. I must remark two things of extreme unction—the one, that it is directly contradictory in principle to the supposition of a purgatory; and, secondly, it is perhaps the most dangerous doctrine, in effect, that ever was invented by Satan, for the purpose of lulling souls to sleep, and making them put off the great day of reconciliation with their God. “Remember now thy Creatōr, in the days of thy youth,” is the advice of the wise king; and, besides that death may come upon us suddenly, and may make its advances in a way destructive to our faculties, God has said that his spirit will not always strive with us; and, notwithstanding his long-suffering, surely he that continues in sin that grace may abound, insults him by a conduct so blasphemous; yet the doctrine of extreme unction gives a dreadful sanction and encouragement to such impiety.

I shall now say a few words on the subject of fasting.—Abstinence from food is often recommended in the Scriptures; and was practised, both by Christians, and by their great master: the thing itself is, therefore, allowed; the manner and the motive alone are important. With respect to the first, the fastings of our ancient Saints did not consist in quality, but in quantity. Bede, speaking of the fasting of Ceadda Archbishop of York, who was an Irishman, says, that he did “eat nothing but a small pittance of bread, and one egg, with a little milk mingled with water;” you see here, my friends, there is *one* EGG, which is meat, instead of a rich turbot—abstinence, and not quality, made the fast; for not yet had been introduced the doctrines “forbidding to marry,” and commanding “to abstain from meats.” (1 Tim. iv. 3.) Again, the motive was the subduing of the flesh, and the procuring of that salutary state of mind, which a loaded stomach, whe-

ther it be with meat, or with vegetables, or with fish, is very much calculated to prevent. As for hoping to obtain, through such means, justification in the sight of God, or remission of their sins, such a motive seems to have been entirely unknown to them.

The rule of Columbanus ordains, (c. 5.) "every day to fast, and every day to eat:" "because, this is true discretion, that the power of spiritual proficiency might be retained by abstinence"—again, "let the food of monks be mean, flying satiety, and excess of drink, that it may both sustain, and not hurt them"—"the children of wisdom understand," said Claudius, quoting St. Augustine, "that neither in abstaining, nor in eating, is there any virtue; but in contentedness of bearing the want, and temperance of not corrupting a man's self, by abundance;" agreeably with the reflection of St. Paul, (Heb. xiii. 9.) "It is best that the heart be established with grace, not with meats." St. Paul also says, of the old dispensation, it "is a parable of the time then present, according to which gifts and sacrifices are offered, which cannot, as to the conscience, make him perfect that serveth only in meats and in drinks, and divers washings, and justices of the flesh, laid on them, until the time of correction;" but, Christ being come, or the antitype of all this being arrived, the only establishment of the heart is by His grace, who doth "cleanse our conscience from dead works to serve the living God" (Heb. ix. 9, 10, 11, & 14.)—Finally, the author of the life of Furseus, and Gildas in his epistles, censure persons who; "being assaulted with spiritual vices, do yet neglect them and afflict their body with abstinence;" and who, "abstaining from meats which God hath ordained to be received with thanksgiving, fall to wicked things, as if they were lawful;" "such men's fasting," says Gildas, "unless it be proceeded to by some virtues, profiteth nothing at all;" "they are, therefore, the better men, who do not fast much, nor abstain from the creatures of God beyond measure, but carefully keep their heart within pure before God, from whence, they know, cometh the issues of life, than they who

“eat no flesh, thinking themselves hereby to be, as it were, superior to others; upon whom, death hath entered, through the windows of pride.”* My friends, the use of fasting with our ancestors was to prepare the heart, and not to degrade the great atonement, so as to have a human sacrifice thus paltry exalted to a merit, pretending to assist in justifying us before God. I do not wish to detain you upon this point longer, but will refer you, for truly spiritual instruction upon the subject of fasting, to Is. lviii. in which the Lord declares, “Is this such a fast as I have chosen; for a man to afflict his soul for a day?” &c. “Is not *this*, rather, the fast I have chosen? loose the bonds of wickedness,” &c. v. 4 and 5, Douay version.

Such do we find to have been the opinions of our oldest Church in Ireland, and of the oldest Christian Church of all, I mean that of the disciples of Christ himself, upon several doctrines of importance; it may be useful and interesting here, to shew their exact agreement with another old Church, which was said to be originally planted by St. Thomas. History informs us,† that the Portuguese under Vasco de Gama, in the year 1503, were surprised to find, in the interior of Travancore and Malabar in Hindostan, a colony of Christians; and, being offended at their mode of worship, they accused them in a Synod of the following erroneous doctrines, and practices—that their clergy had married wives; they owned but two Sacraments, Baptism, and the Lord’s Supper; they neither invoked saints, nor worshipped images; nor believed in Purgatory; and had no other order and names of dignity in the Church than Bishop, Priest, and Deacon. This was very alarming to the Church of Rome—the Synod decreed that their books should be burned; and some even of these poor people were themselves burned, as heretics, by the inquisition at Goa. Some of them were compelled, at length, to acknowledge the supremacy of the Pope,

* See Wilkins’ Concilia, v. i. 4.

† Buchanan’s Asiatic

Researches, 88, 89, and 90, and places quoted there.

and Popery to be the oldest religion! but, refusing to pray in Latin, or to give up their language and their liturgy, they were allowed to retain these, after that their liturgy had been somewhat altered. The churches of the interior, however, would not yield; they hid their books, and threw themselves upon the protection of the native princes.

Oh, my dear fellow-countrymen! were you to look into the history of your own native country, you would find it not unlike to this—you were early taught the pure doctrines of the Holy book of God—you were found teaching them, and practising them, by the Church of Rome—she indeed had not, at that time, her inquisition; but, whatsoever power she possessed, she used it to bring you under her authority—this was, for the most part, acquiesced in; but, throughout the struggle, some few appear at various times, who, putting their trust in their heavenly God, remained steady to the ancient faith; thus, even in 1377, your Primate St. Richard restored the Bible, and testified boldly to the truth, in the face of the Pope and of the College of Cardinals. Our misfortune, my friends, is, that our case is so buried in antiquity as to be generally unknown; were the things of which I speak of a date so modern as the history of Travancore, it would then be manifest, who sowed the wheat, and who the tares in this island.

You have heard that your first teachers of Christianity were the immediate disciples of St. John—hear how St. Irenæus, one of them, complains, even in the second century of Romish innovations, “that the Schismatics at Rome, had corrupted the sincere law of the Church, which led to the greatest impieties.” “These opinions,” adds he, “the Presbyters, who lived before our times, who were also disciples of the apostles, did in no wise deliver. I, who saw and heard the blessed Polycarp, am able to protest, in the presence of God, that if that apostolic Presbyter had heard of these things, he would have stopped his ears, and cried out, according to his custom, ‘Good God, for what times hast thou reserved me, that I should suffer such things!’”* This Poly-

* Euseb. lib. v. c. 20; in Ledwich's Antiquities.

carp was the pupil of St. John, and the first teacher of the creed of St. Columbkil.

St. Jerom, one of the greatest authorities of the Roman Catholic Church, bears ample testimony to the high purity of the British Church in the fourth century, before St. Austin went thither from Rome; and also to its independence, and sufficiency for salvation:* were we to inquire into what were the doctrines of our native primitive church, we should find that it was, at the least, equally pure; and not only that no favorite doctrine of the present Church of Rome was holden therein, but that its confession of faith was truly Evangelical. The Monosticha of St. Columbkil † abound with precepts of Christian morals, and with exhortations to have faith in the Saviour alone; the same great foundation of religion is laid down by every writer which I have consulted, as the only foundation. St. Patrick writes thus, ‡ “they are not my words, but those of God, and of the apostles and prophets, who have never lied—He who believes shall be saved, but he who believes not shall be damned; God has said it.” Observe how well he understood the spirituality of the law, whose “letter killeth,” but whose “spirit quickeneth;” 2 Cor. iii. 6, “he who hateth his brother,” he says in his confession, “is adjudged as a murderer, and no murderer can be with Christ”—observe how he appreciates the unmerited grace of God, “I was,” says he, “as a stone in the deep mire; and he, the mighty one, came, and raised me in his mercy, and put me upon the top of the wall;” therefore, he declares, that he is bound to sing eternal praises to the Lord—“what shall I give to Him, for all he hath bestowed upon me? what shall I say, or promise to my Lord? because I see nothing that he has not bestowed upon me”—and, yet more particularly, observe how he sums up, in his confession, all the great scriptural exhortations to preach the Gospel of Christ

* Bishop of St. David's second letter, p. 8. † See Goldastus, p. 61, 65, &c.

‡ See his letter to Coroticus.

to all men, which are to be found in Matt. xxviii. 19. Mark xvi. 15. Matt. xxiv. 5. Joel ii. 28, & Hos. ii. 23.

Such were the pious desires of this holy man, respecting the spreading of the knowledge of the Gospel of our Lord and Saviour Jesus Christ among all the people of this land, for the purpose of removing the “idola and immunda,” as he terms them—the idols and uncleanness, with which he laments that it was polluted.

It may not be amiss to set before you a very short abstract of Christian faith, reduced into a more collected order from the works of Sedulius, and of Claudius—they write thus.

1st. “All mankind stood condemned”—“with so just, and divine a judgment, that, although none should be freed from thence, none could rightly blame the justice of God;” “so that all the mouths of them, which would glory of their merits, might be might be stopped, and he that glorieth, might glory in the Lord.”*

2dly. “The law was not given that it might take away sin; but, that men, by this means humbled, might understand, that their salvation was not in their own hand, but the hand of a mediator.”†

3dly. “God hath so ordered it, that he will be gracious to mankind, if they do believe that they shall be freed by the blood of Christ:”‡ but, “by the works of the law, no man shall be justified.”§—“Not as if the works of the law should be contemned, and, without them, a simple faith be desired; but, that the works themselves should be adorned with the faith of Christ: for that sentence of the wise man is excellent, that the faithful man doth not live by righteousness, but the righteous man by faith.”|| “This faith sticketh in the soil of the soul, like a root which hath received a shower; that, when it hath begun to be manured by the law of God, it may rise up

* Sedul. in Rom. ix. † Sedul. in Gal. iii. ‡ Sedul. in Rom. iii.
§ Cl. in Gal. ii. || Id. in Gal. iii.

“ again into boughs, which may bear the fruit of works; therefore, the root of righteousness doth not grow out of works, but the fruit of works out of the root of righteousness”*

In fine, for the matter of infallibility—“ There is none so great, whom the Devil doth not dare to accuse, but Him alone who had no sin; and who said, “ The prince of this world cometh now, and in me he findeth nothing”†—and, as to the doctrine of human merit, they say, we are sanctified “ by the calling of God, not by the merit of our deeds; according to the power that worketh in us, not according to our merits :”‡ and, “ be it known, that all that men have from God is of grace, for they have nothing as of their due.”§ Such were the doctrines of 1300 years ago; and thus did they lay the axe at the great tap root of all infidelity, and of false religion, the doctrine of human merit; which, planted by Satan in the rank soil of the corrupted heart of man, has thriven and flourished throughout the entire world, in all the full luxuriance of human pride. Until the root of this great passion, which was the cause of the fall of angels, and is that of the error of mankind, be destroyed, the heart cannot be turned to God in humble contrition, and repentance, and faithful prayer, and sole and exclusive reliance on the merits and atonement of his son.—What is it makes men fly to penance? Pride, which suggests, that he can accomplish his own redemption.—What induces him to believe in a Purgatory? Pride, which causes him to consider the great body of his sin as venial. What leads him to pray to saints, and to martyrs? Pride, which sets up confidence in the arm of flesh, as of power sufficient to save. There is an epitaph inscribed upon the monument of Father Edward Molloy, in a chapel in the city of Cork, which is thus—“ Sacred to the memory of the benevolent Edward Molloy, &c. &c. he employed the wealth of this world, only to secure the riches

* Sedul. in Rom. iv.
in Rom. i. and Eph. iii.

† Sedul. in Rom. vii.

‡ Sedul.

§ “ ex debito,” Sedul. in Rom. xvi.

“ of the next ; and, leaving a balance of merit on the “ book of life, he made heaven debtor to mercy :” the date is 1818—now, take the words of St. Patrick, written just 1300 years before this date, and judge which of the sentiments is the most just, the modern, or the ancient.*—“ The apostle justly says, if the “ righteous *scarcely* be saved, where shall the ungodly, “ and the sinner appear?” The apostle whom he quotes, was St. Peter himself;† again, St. Patrick exclaims of himself, in his confession, “ behold now, I “ commend my soul to my most faithful God, whose “ ambassador I am, in my *great unworthiness*”—here are St. Peter and St. Patrick, against Father Molloy. It was not until the time of the Council of Trent, about three hundred years ago, that the doctrine of the merits of good works was declared in your Church ; and an ancient Pope, Gaius, or Caius, who died A.D. 296, has written, that the “ Righteousness of the saints “ avails nothing to our pardon, or justification.”‡ Such is the declaration of one, who is considered by you as an infallible guide—hear that of one more infallible still, the Word of God, as it is declared in the first Christian Church of all ; “ every one shall bear his own “ burden ;” Gal. vi. 5. “ we must all be manifested “ before the judgment seat of Christ, that every one “ may receive the proper things of the body, accord- “ ing as he hath done, whether it be good or evil ;” 2 Cor. v. 10.—and Christ’s own description of this awful day, in the end of the xxv. chapter of St. Matthew, entirely justifies this doctrine—it would puzzle the most ingenious, to find in these texts a place for hope, in his own case, from the charities of Father Molloy, or any of the saints, martyrs, or apostles—see also the 9th verse of the same chapter ; Job xxii. 2, and xxxv. 7, Rom. iv. 5, and xi. 6, 1 Cor. iv. 7. Heb. x. 14, James i. 17 ; and, finally, the great saying of the Lord Jesus Church himself, as it is recorded in Luke xvii. 10, “ so, “ you also, when you have done all the things that are

* See his letter to Coroticus.

† See 1 Peter iv. 18.

‡ Epist. decret. ad Felic. ap. Binium, T. i. p. 173.

“commanded you, say, we are unprofitable servants; “we have done that which we ought to do”*—believe me, my friends, that neither St. Paul, the chief of sinners as he calls himself, or St. Peter, or St. Patrick would have dared to have brought in heaven *debtor*, in the least degree, on the side of mercy; because, as your old saints say, “all that men have from God is of “grace, for they have nothing as of their own due.”

To conclude, there is one general argument which presses upon my conviction with such force, to prove that the religion of the Irish Roman Catholic Church is not the most ancient, and it is so connected with the great point of ultimate reference to the Scriptures, that I wish particularly to press it—the writing of holy Scripture, which we declare “containeth all things “necessary to salvation,” ceases with the year of our Lord 96; the Council of Trent, and the authority of the Roman Catholic Church, receive tradition with the same veneration that they do the Scriptures, and upon tradition is every particular opinion of theirs founded; but this tradition does not begin until about the time when the writing of the Scriptures ended. Which doctrine, now, my friends, is the oldest of the two? that of the followers of the written, or of the unwritten word of God?—Another material point is, that we cut off the exuberances of the Roman Catholic Church, and still leave enough for salvation; what that church teaches in addition to ours is, to say the best of it, unnecessary; for the Scriptures, that is, God’s *written* Word, are of themselves able to make all men “wise unto salvation, through faith which is in “Christ Jesus.” (2 Tim. iii. 15.) Such is the declaration of Saint Paul.

* The note in your version here is excellent, it is thus—“Be-
 “cause our service is of *no profit* to our master, and he justly claims
 “it as our bounden duty. But, though we are *unprofitable to him*,
 “our serving him is not *unprofitable to us*; for, he is pleased to
 “give, *by his grace*, a value to our good works, which, *in conse-*
 “quence of *his promise*, entitles them to an eternal reward.

CHAPTER XII.

CONCLUSION.

AND NOW I would request of you, my dear fellow countrymen, calmly, and seriously, and attentively, to consider and to determine, whether the parable of the Husbandman who sowed the seed, and the enemy who scattered the tares, be realising in our days, in the manner that the Pope has stated in his letter; or whether there be any other period in your history to which the parable would better apply. It is not the first time that the story has been applied to the British Isles, and it is for your good sense to determine, which of the two is best justified in the quoting it as appropriate—the Pope now, or the great Welsh Bard Taliessin, who sung in the words which I quoted to you before.*

It is proper to remark upon another paragraph in that letter, from which you will observe, that the Pope has been mistaken in the facts, and been deceived by his advisers; it states, not only that the teachers in

* It is curious to remark here, that Taliessin was not the only advocate against Romish innovation, who considered the Roman Catholic Church to be the sower of the tares—Archbishop Usher, in his answer to the Jesuit, (p. 6.) addresses, him thus—“ You yourselves grant, that the seed which was first sown in this field, was good seed, and such as was put there by your master himself. If this which you call tares be no good grain, and hath sprung from some other seed than that which was sown here at first, I would fain know that man’s name who was the sower of it, and likewise the time in which it was sown. Now, you being not able to shew either the one, or the other, it must needs be that your eyes here deceive you; or, if there be tares, they are of no enemy’s, but your master’s own sowing.”

schools are Methodists, which you know is not the case with them all, but that they make use of Bibles rendered into English by the Bible Society, which is notoriously untrue; for the Bibles and Testaments, which are read there, and which are the only ones that the Bible or any School Society circulate, were translated into their present version, upwards of two hundred years ago—read the preface of any one of them to prove this. I have thought it necessary to remind you of this circumstance, because it will shew you, more decidedly than any thing else, that there is a great deal of mistake in this whole matter; and it will help, at the same time, to determine whom the prophecy of St. Peter will best point out, when he foretells thus—“And amongst you shall be lying teachers, who shall bring in sects of perdition.” Oh, my friends, that word “shall” was future indeed, when St. Peter wrote, but the time it refers to is, at this present day, a time long past. Permit me now to ask, what can be the reason for beginning, at this particular period, to make such violent opposition to the attempts of good people, who endeavour to improve the intellectual and moral state of the poor in this Island? I would question you, has not the state of misery existing in it proved that something must be done? and did not that state of wretchedness and ignorance continue to encrease until of late years, when the measures now so strongly opposed were first entered into? I would gladly know, why the Pope, and some of your clergy, and of your laity also, have kept all their exertions in reserve to oppose Scriptural education, instead of assisting it? There has been a great progress of improvement, to this the Roman Catholic Archbishop of Tuam bears ample testimony in his letter; and, therefore, as he must be conscious that it has arisen from the increase of schools, and the exertions of the gentry, how can he consistently object to the continuance of both? Besides, I appeal to your understanding, to consider what injury can possibly arise from your knowing the truth? much injury may arise from shutting up the Scriptures, and praying in Latin; and saying,

“ask no questions, but take all we say for granted:” but none can happen from giving to you the book of truth, the revealed word of God, talking to you in plain English, answering every question which a concern for the salvation of your souls may induce you to propose, “and offering the Holy Spirit to guide into “all truth.” All Christians rest, my friends, upon the word of God and the merits of Christ; and, Oh! are they not at least as worthy of attention, as the tradition, the authority, of mortal sinners like to ourselves; or the merits of created beings of our own vile, worthless, and fallen race?

I have dwelt much upon antiquity, my friends, because, in every way imaginable, your national love for the ancient customs of your ancestors has been appealed to, for the purpose of making you dislike the religion of the Bible, and those persons who profess it, and are anxious to put the Bible into your hands—not for the purpose of converting you to a profession of religion under any one particular name, but to enable you to imbibe your principles of religion at the very fountain head; and to enable you likewise, under whatsoever denomination you are, to be the disciples of Christ, and of Christ alone.—But, after all, an argument founded on mere authority is not a very reasonable argument; the Samaritans said, very foolishly, “our fathers worshipped in this mountain,” (John iv. 21.) and seemed to be surprised that the Jews should have obeyed the command of God, by worshipping him in his own city. Your priests give a reason exactly similar for excluding from salvation all who are not of their church; and, by the way, they and the Samaritans are equally erroneous in the very foundation of their own opinions, and very similar in their error; for, in truth, the earliest fathers of the Samaritans adored the true God, in spirit and in truth, in his holy city; and yours professed the religion of the Bible, while the peculiar doctrines of Popery are, as St. Peter styles them, “vain conversation, “received by tradition from your fathers.” (1 Pet. i. 18.) But, to return, if you must hold by the oldest religion of all, the first that was known to your ancestors, you

would go back to the worship of the sun, and of the moon; and to other abominations, the very mention of which would shock you, and which were used in Ireland long before the time of the first preaching of Christianity here—and, my friends, it would surprise you not a little to know, that you have still among you some practises which your priests have no objection to, but which your old saints condemn; which are older than Christianity itself; and which of course, are heathenish. They are indeed the only part of your religious practice which can be called, with truth, the most ancient of all; because they existed before the name of Christ was ever mentioned in this island: why they are permitted or encouraged by your clergy, being as they are such outrages upon common decency in religion, they best can tell. I shall dwell on but one of these, I mean your pilgrimages to wells,* which are common throughout Ireland. The superstitious veneration in which these places are held is well known; and there is scarcely a district in which there is not some well or other, which is dedicated to some patron saint, and decorated with thousands of rags; here prayers are said, and offerings made, and every thing done which is necessary to complete a perfect idolatry: these

* Other remnants of paganism are the following, the dancing round the maypole, which is an emblem of Apollo, or the Sun, on the first of May; because, about that season, all nature begins to revive.—The fires on St. John's eve; this being midsummer's eve, was sacred to the sun, which was just then at the summer solstice: the first Christians, finding the eve suited to St. John's, very improperly permitted the custom to continue; with a change merely in the nominal purpose.—Holy Eve was another day sacred to the Sun, upon which, the harvest being over, an offering was made of fruits to him from whom they were supposed to be derived; hence the *burning* of nuts.—Again, Lammas-day suited very well to the great holiday of St. Peter Ad vincula; but it was, in its original, the heathen feast “day of oblation of fruits of trees,” in Irish La-mas-ubhal, pronounced thus, La-mas-ool; hence the name Lammas; and the mixture of apples and malt, vulgarly called lamb's wool, which is used upon that day. I have mentioned the patterns before.

places, which are now dedicated to St. John, to St. Patrick, and other saints, were formerly sacred to Pagan gods; and, although the name of the patron is changed, the worship is but very little altered. But this was condemned most severely by our Irish and Saxon ancestors; and a canon in Edgar's reign strictly forbids these pilgrimages, under the name of well-worship.* How St. John would have looked upon this preference of these wells to the fountain of the water of life, in which you might be baptised to an everlasting inheritance, I leave to you to judge. Our ancestors were certainly to blame that they did not destroy, at the very beginning, those rites of Pagan origin; their leaving of them was like the unwise and unfaithful conduct of the Israelites, who would not entirely destroy the idols of the land of Canaan, as they had been commanded to do; in consequence of which they afterwards proved to be "pricks in their eyes, and thorns in their sides." (Num. xxxiii. 55.) See also the 7th chapter of Joshua; and Deut. xiii.

The Popes have been just as negligent as were those Israelites of old; and even Gregory the Great† advised St. Augustine, when sent among the "Anglo Saxons, "not to abolish their Paganish ceremonies; but rather "to adopt them, and give them a new direction; that "so the conversion of the people might be facilitated;"—a fatal error, as we have already shewn; and which the history of religion, from the time of Moses to the present day, demonstrates to be an ensnaring delusion.

The Roman Catholic Church has been called, "the "undisturbed monument of your ancient national grandeur;"‡ and, thinking this, you have embraced it with such enthusiasm that you are blind to all its faults: but this phrase would have better applied to your round towers, which certainly have weathered the storms and revolutions of centuries, and still remain the oldest testimonies of the first religion of Ireland—the worship of fire, or of the sun, to which they were originally sacred,

* Edgar's Canons, 960 and 965.

† See Bower, ii. p. 253.

‡ See a Pamphlet by Mr. Keogh.

agreeably with the most approved conjectures. But I think I have shewn to you, that the above phrase is not founded in truth ; and lastly, my dear fellow countrymen, if it even were true, let me appeal to your natural good sense—is it a reason for admitting Popery, blindly, without examination, with all its modern follies, or faults, as the rule by which you are to be guided implicitly, in matters which concern the eternal welfare of your immortal souls? St. Ambrose, when spoken to of something in which he was in error, said, in a truly rational and Christian strain, “ I am not ashamed to reform in my old days ; old age ought to blush for shame, when it is incorrigible.”—Is the greater antiquity of the Roman Catholic Church, (even allowing that for argument sake,) a reason for your rejecting the use of the Scriptures, which it did not formerly deny to you ; or for taking as proved what even its inferior clergy will command, or declare? Allowing for an instant the authority of the Pope, or of the church to be very high, will you mind either of them, if they tell you to shut your ears to the word of God? they can only have, at the most, the authority to explain to you, and not the least to exclude from you, the holy revealed will of your Creator, and Redeemer, and Saviour. Jesus Christ tells us that “ the seed is the word of God,” (Luke viii. 11.) the Pope cannot therefore say, that he who gives that word to you, without the note or comment of man, is the enemy that sows the tares ; for the Bible cannot be the tares, unless we suppose its author to be our enemy : those who give you the Bible without note or comment, cannot surely be the “ lying teachers who shall bring in sects of perdition,” or “ privily bring in damnable heresies,” “ and deny the Lord who bought them,” of whom the Pope is afraid, and against whom St. Peter warns you ; (2 Pet. ii. 1.) for the word of truth cannot be “ a lying teacher ;” the mere Bible without notes or comments of men cannot “ bring in sects of perdition :” it is not brought in “ privily,” but is most openly given : and, lastly, it cannot deny him who is the object of every chapter it contains, it cannot “ deny the Lord,” nor

can those who believe in it do so—Oh no ! my friends, such persons are not either enemies, or lying teachers ; but, constrained by the love of Christ, and deeply valuing the salvation of even one immortal soul ; they do not ask you to give up the name of your church, but invite you freely to come to the fountain head—a little lower down the waters will necessarily imbibe some taste of, and take some colour from, the earth through which they pass ; but, at its heavenly source, it is “ a pure river of water of life, clear as crystal ; proceeding out of the throne of God, and of the Lamb.” (Rev. xxii. 1.)

I shall close this address to you, my friends, in the beautiful words of the inspired prayer of the prophet Daniel.—“ O Lord ! the great and dreadful God ! keeping the covenant and mercy to them that love him, and to them that keep his commandments ; we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even by departing from thy precepts, and thy judgments ; neither have we hearkened unto thy servants the prophets, which spake in thy name to our kings, our princes, and our fathers, and to all the people of the land.—To the Lord our God belong mercies and forgiveness, though we have rebelled against him.—Now, therefore, O our God ! hear the prayer of thy servant, and his supplications, and cause thy face to shine.—Oh Lord, forgive ! Oh Lord, hearken and do ! defer not, for thine own sake, Oh my God !”—(Daniel, ix. 4, 5, 6, 9, and 19.)

THE
NEW BIRTH.

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A

DISCOURSE,

WRITTEN IN FRENCH,

BY THE REV. JOHN FLETCHER,

LATE VICAR OF MADELEY, SALOP. ✓

*Methodist Preacher*

TRANSLATED

BY HENRY MOORE.

~~~~~  
THE FOURTH EDITION. -

*If any Man be in Christ, he is a new Creature: Old things are
passed away, behold! all things are become new.*

St. PAUL.

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THE
NEW BIRTH.

A DISCOURSE, &c.

JOHN III. 3.

Jesus answered and said unto him, Verily, verily I say unto thee, except a man be born again, he cannot see the Kingdom of God.

THE corruption of the Christian world, and the almost general lukewarmness of those who have some respect for religion, render it impossible to preach openly and constantly the deep truths of Christianity without giving general offence.

How naturally, having made some efforts towards salvation, do we repose ourselves as if we were at the end of our career! Perhaps we even think ourselves sure of the prize before we have begun the race! And if any one should venture to shew us the folly and danger of such conduct, we regard him as a melancholy person, who considers only the dark side of things, and who takes a sorrowful pleasure to make us view them in the same light with himself.

This is one of the reasons why those who are commissioned to shew us the way of salvation, are afraid to dwell upon what Jesus Christ has said concerning the difficulties of the way, and the small number of those who walk therein. Indeed if we ourselves are in the broad way that leadeth to destruction, it is not surprising that we should speak but seldom of the unfrequented path that leads to

life; and that we should but feebly and sparingly press those truths by which at length worldlings must be either convinced or confounded. But it is certain, that if we are more sincere, a thousand difficulties will rise up to deter us, and shake the resolutions which we have formed to resist the torrent of prejudice and ungodliness.

We fear being accused of want of charity, if we declare as strongly as the Scripture does, *That if any man have not the Spirit of Christ he is none of his.* We are afraid of being charged with preaching a new doctrine, if we declare boldly with *St. James*, *That he who is the friend of the world is the enemy of God.* Or with *St. Paul*, *That she who liveth in pleasure is dead while she liveth.* And we find, by sorrowful experience, that we must submit to be counted visionaries, and enthusiasts, or cease to declare with the same Apostle, that the true Christian is a man who *glories only in the cross of Christ; who being justified by Faith, has really peace with God; that he feels the peace of God in his soul, as a seal of the pardon of his sins; that he rejoices in hope of the glory of God; and that he glories in tribulation, because the love of God is shed abroad in his heart by the Holy Ghost given unto him.* For it is certain that the world is always the same, and that the doctrine of Christ, as well as his cross, is still to the Jews a stumbling block, and to the Greeks foolishness: that it still excites the indignation of those who falsely call themselves children of God, and is ridiculed by those whom the foolish wisdom of this world fills with presumption. Nevertheless, as among those who reject the counsel of God, in giving it the names of enthusiasm, and dangerous revery; there are some who are distinguished by their good desires, and by some sparks of zeal for the religion of our fathers; and as among those who fight against God, many do it in ignorance, believing that they do him service; let us strive to explain, in this discourse, one of those essential truths of Christianity, upon which these half Christians meditate so rarely, and decry so often,

viz.: The doctrine of our regeneration, or new birth in Jesus Christ.

And to sustain the attention, by the order of the matter, as well as by the importance of the subject, let us examine,

First, Upon what occasion our Lord Jesus Christ declared, that *Except a man be born again, he cannot see the Kingdom of God?*

Secondly, What are we to understand by these expressions, *To be born again; to be regenerated?*

Thirdly, What are the reasons upon which the absolute necessity of our regeneration is founded; and how easy, and yet dangerous, it is to take the reformation of our manners for the regeneration of our souls.

Lastly, How we may come to a true renovation, without which no man can see the kingdom of God.

Reader, if you love the truth, and if you have respect to the Eternal Son of God, whose words we are now to consider, lift up to him a mind disengaged from prejudice, and beseech him to apply to your heart and mine, the profound truths of our text! He taught them himself, during the days of his flesh, and he still gives the knowledge of them by the unction of his Spirit. Yes, Divine Redeemer! Let thy Grace teach us, and thy Word shall be in this hour also a light unto our feet! Deign to shew us the path which conducts to thee, and give us the will and the power to run therein, and follow thee in the regeneration, until we enter in by thee into thy kingdom: for thou art alone the Path, the Door, the Truth and the Life!

PART THE FIRST.

To whom, and how our Saviour preached Regeneration.

The Evangelist teaches us, that *Nicodemus*, a Jew, as remarkable for his attachment to his reli-

gion, as for his knowledge, his reputation, and his rank, having heard of the miracles of Jesus, concluded that he was a Prophet sent of God, and came to see him by night; probably to put to him questions concerning the kingdom of God, which all the pious Jews then attentively waited for. Our Lord knowing that the ideas which *Nicodemus* had of his kingdom, were not less gross than those of the rest of the nation, took this occasion to undeceive and instruct him. He declares to him, that the kingdom of Heaven is of a nature so spiritual, that a man, far from having power to enter, cannot be in a state even to see it, without a real conversion. *I say to you*, adds he, *that except a man be born again, he cannot see the kingdom of God.*

As if he had said, Do not deceive yourself, *Nicodemus*, my kingdom is not of this world. Thou hast formed false ideas of it. Few of mankind can see it, and thou canst not enter into it thyself. Thy temperance and moral virtues, thy zeal for the religion of your fathers, and the exactness with which thou fulfillest thy exterior duties, have not yet prepared thee for the presence of God. If thou art not delivered out of the estate in which thou art at present, know that thy soul will always remain encompassed with darkness, as thick as that which envelopes an infant who has not yet seen the light. Thou rejoicest in a life, animal and earthly; but thou hast lost in *Adam* a life, spiritual and divine. Thou hast lost the life of God out of thy soul, and thou canst not recover it but by being born again. Without a spiritual birth, it will be as impossible for thee to see God, and rejoice in the brightness of his face, as for an infant not yet born to discover the sun, and rejoice in his light.

This doctrine, altogether strange as it must appear to the natural man, could not be wholly unknown to a Jewish Doctor. God had promised to the Israelites, by the mouth of his Prophets, that *he would put a new spirit within them; that he would take away the heart of stone out of their flesh, and give them an heart of flesh; that he would circumcise, or*

change entirely *their hearts, that they might love him with all their soul, and with all their strength.* David had demanded of God, with torrents of tears, that *he would create in him a clean heart, and renew a right spirit within him.* And Ezekiel, had cried to all the people, *Put away from you all your iniquities; make you new hearts and new spirits; for why will you die, O house of Israel?* We may believe that after these promises, these prayers, these declarations, these menaces, expressed so clearly in the Old Testament, a sincere Jew must have some idea of that spiritual change which distinguishes the faithful from the children of this world. But as in the present day, among the people of God, there are some who conscientiously fulfil many moral duties, and walk with sincerity in the exterior ordinances of religion, without, at the same time, knowing by experience what the new birth is, so it was in the times of our Saviour. *Nicodemus*, notwithstanding all his virtue, his religion, his zeal, his sincerity, and his love for instruction, was not yet regenerated; and consequently he augmented the number of those righteous persons, who think they have no need of deep repentance, or spiritual renovation.

Being therefore struck with astonishment at hearing the words of Christ, and being yet so blind as to understand them in a gross and literal sense, *How can a man be born again,* cried he, *when he is old; can he enter a second time into his Mother's womb, to be born? That which is born of the flesh is flesh,* replied Jesus. In vain would you be born a second time of flesh and blood, which cannot enter into the kingdom of heaven. You could not thereby be in a state to enter into that kingdom, for you can only carry out of your mother's womb a nature corrupt, sensual, and earthly. It is of a spiritual birth I speak; for only *that which is born of the spirit is spirit.* And as the kingdom of God is purely spiritual, I repeat to thee again, verily, verily, if a man be not born of water and of the Spirit he cannot enter into it. If the pure waters of grace, of which those of baptism are emblematic, do not

render white as snow those sins which are red as scarlet; and if the powerful operation of the Spirit of God does not renew all the faculties of his soul, causing him to be born again of incorruptible seed; by which he recovers the image of his Creator, and becomes thus a partaker of the Divine nature, he shall have no part in the inheritance of the saints in light: the entrance of that kingdom shall be shut against him for ever.

And as if it was not sufficient to have twice declared regeneration absolutely necessary to salvation; and to have supported his second solemn declaration by the word (not to say the oath) verily, repeated also twice, the Son of God seeing surprize painted upon the face of *Nicodemus*; and discovering by those eyes which sound the hearts and the reins; that he could not receive his doctrine, because he could not comprehend by what operation of the Spirit a soul can be regenerated; the Son of God, I say, prays him, as with tenderness, not to be astonished if he should say to all those who were present, as well as to him, *Ye must be born again*. And fearing lest that which is mysterious in the renewing of the soul, should cause him to reject what he had said as absurd and impossible, with a patience and wisdom truly admirable, he strives to make him see the possibility of feeling the effects of the grace which regenerates, and at the same time the impossibility of describing exactly its operations.

How great brevity and force are united in the reasonings of our Saviour! *The wind*, says he, *bloweth where it listeth, and thou hearest the sound thereof; but thou canst not tell whence it cometh, nor whither it goeth, so is every one that is born of the Spirit*. As if he had said, Thou dost not doubt but the wind is something real: meantime, you can neither paint it, nor describe it to a man who could neither feel nor hear it; much less could you say whence it arises or whither it goeth. In like manner a sinner, who is regenerated, into whose soul God has breathed the breath of spiritual life, knows that the clouds of his understanding are dissipated; that God

has called him out of darkness into his marvellous light, and that the Sun of Righteousness has risen upon him. He discovers, with transports of holy joy, the happy revolution it has made within him: he sees that he is passed from death unto life; and he feels that he is a child of God, because he has the spirit of adoption, which cries in his heart Abba—Father! Because the consolations of the Lord, as a spiritual zephyr, (if I may so express myself,) refresh his soul; and because he is made partaker of a power, which was before unknown to him, and of a felicity, which eye hath not seen, which ear hath not heard, and which has never elevated the heart of the man who is not regenerated. But although he feels these changes in himself, it is impossible for him to paint them, or describe how the Spirit of God has wrought them. No, he cannot make a man, whose eyes the Lord has not opened, see this kingdom of God, which is established in his soul; he cannot make him taste these waters springing up into life eternal, this happiness unutterable, which inundates the heart of a believer. It is the pearl of great price, the concealed treasure, and the new name, which none knoweth but he who receiveth it. It is the Word of Life, the hidden manna, which each must see, which each must touch with his own hands, which each must taste with his own mouth. It is the mystery of the faith preserved in a pure conscience. It is the seed incorruptible, without which no man can be born of God, nor see the kingdom of heaven.

An answer so positive might have satisfied *Nicodemus*; but his incredulity forced him still to cry out, *How can these things be?* How true it is that the natural man, though he should be just, sincere, temperate, and in some sort religious, cannot comprehend the things of the Spirit of God! How true it is that they are foolishness to him, and that he regards them always as things impossible, unless God reveals them to him as he does not to the world. Be not then surprized at their behaviour, to whom we often announce the profound truths

of Christianity. The virtuous *Nicodemus* himself cried out, *How can these things be?* The half Christians may also cry out—this is carrying things too far; this is yielding to Enthusiasm; this is to lose ourselves in the clouds. The best way to stop the mouths of these unbelievers, is to answer them as our Lord answered *Nicodemus*: *Art thou*, said he, *a Teacher in Israel and knowest not these things? That which we know we declare, and that which we have seen we testify; but, blinded by your false wisdom, you receive not our testimony.* If I have spoken to you of things material and terrestrial, of the properties of the wind which you feel, and which you hear blowing every day upon the earth, and ye believe not, being neither able to understand or render a reason for it: how could you believe and comprehend my discourse, if I should speak to you of spiritual and heavenly things? Of the secret operations of regenerating grace, the particularities of that second birth, without which no man can see the Lord? It is thus that Jesus Christ confounds the ignorance and incredulity of this Teacher in Israel, who knew not yet that which he should teach to others. Thus he gives him to understand, and us with him, that religion does not consist in speculative dissertations upon the doctrines which it proposes, but in an experimental knowledge of its mysteries; in an unshaken faith in the promises of God; in the joyful anticipation of that good which this faith procures for us; and in the living and powerful sentiments, which lead instantly to the practice of all the duties of a new life. Reader, do you desire to profit by these instructions of the Son of God? If you believe that he, who cannot lie or deceive, has declared, that you must be born again in order to enter his kingdom, do not lose a moment in vain speculations; fall upon your knees before him who can soften your heart, and cause the scales to fall from your eyes. Demand of him that he may enable you to see and feel the absolute necessity of regeneration, and that you may receive the grace to seek

it with tears of sincere repentance. This is that which *Nicodemus* did. Notwithstanding the repugnance which at first he felt to receive the doctrine of regeneration, being convinced by the words of our Saviour, he at length devoted himself: he believed, and became a New Creature; for the Gospel teaches us, that he who dared not to come to Jesus but by night, and had spoken to him only to make objections, confessed him openly, (and by consequence his doctrine) even when all his disciples had abandoned him. O let us be strengthened, that we may be as ready to imitate his faith, as the worldlings are to object with him, *How can these things be?*

PART THE SECOND.

What we are to understand by these expressions, "To be born again: to be regenerated."

Although our Saviour refused to answer an unprofitable question of the Jewish Doctor, upon the manner of a soul being regenerated, it is, nevertheless, not impossible to explain what is the state of a soul that is born again, and in what regeneration doth consist. In general, we may say, it is that great change, by which a man passes from a state of nature to a state of grace. He was an animal man; in being born again he becomes a spiritual man. His natural birth had made him like fallen *Adam*, to the old man, against whom God had pronounced the sentence of death, seeing it is the wages of sin; but his spiritual birth makes him like to Jesus Christ, to the new man, which is created according to God in righteousness and true holiness. He was before born a child of wrath—proud, sensual and unbelieving; full of the love of the world and of self-love; a lover of money, and of earthly glory and pleasure, rather than a lover of God. But by regeneration he is become a child, and an heir of God, and a joint heir with Christ. The humility, the purity, the love of Jesus, is shed abroad in his

heart by the Holy Spirit which is given to him, making him bear the image of the *Second Adam*. He is in Christ a new creature; old things are passed away, all things are become new. All the powers and faculties of his soul are renovatèd: his understanding, heretofore covered with darkness, is illuminated by the experimental knowledge which he has of God, and of his Son Jesus Christ; his conscience, asleep and insensible, awakes, and speaks with a fidelity irreproachable; his hard heart is softened and broken; his will, stubborn and perverse, is softened, yields, and becomes conformable to the will of God; his passions, unruly, earthly and sensual, yield to the conduct of grace, and turn of themselves to objects invisible and heavenly; and the members of his body, servants more or less to iniquity, are now employed in the service of righteousness unto holiness. Hence his soul, his body, his spirit, run with equal rapidity in the straight path of obedience; and all that is within him cries out, God forbid that I should glory, save in the cross of Jesus Christ my Saviour, by which I am crucified to the world, and the world unto me; I know no man after the flesh; I live not, but Christ liveth in me, and the life I live, is by faith in the Son of God, who loved me and gave himself for me.

Such is the prodigious change which a living faith produces in the soul of a repentant sinner. Such is the change which the Apostle calls *a new creation, a resurrection from the dead, a passing from death unto life, the power of God unto salvation, unto every one that believeth; and by which he is raised with Christ, and walks in newness of life.*

But to be more particular. We may reasonably suppose that when our Lord said to *Nicodemus*, a man cannot see the kingdom of God without being born again, he meant to compare the spiritual birth of a child of God, with the natural birth of a child of Adam; thus, to have just ideas of the first, it is needful to consider the second, and to rise from that which is visible and material, to that which is invisible and celestial.

An infant, which is not yet born, feels neither the air nor the fluids by which it exists. It understands not : the organs of sense are not in a condition to act. It discovers nothing; its eyes being closed to the light and all sorts of objects. It is true, that when it approaches the birth, a principle of life is manifested, and some feeble movements begin to distinguish it from a mass of matter ; but the objects which surround it are not the less unknown. Although it is in the world, it has no more idea of that which passes therein than if the world did not exist ; not only because the senses are not yet unfolded, but because of the thick veil which surrounds, and hinders its discovering the objects that are so near it. So it is with the man who is not regenerated : in God he lives, and moves, and has his being ; but he is not sensible of his presence, nor of that divine breathing which nourishes the spiritual life of those who are born again : the things of God, which present themselves continually to the mind of the children of God, make no impression upon him ; God calls, but he understands not his voice ; Christ offers himself to him as the bread that cometh down from heaven, but he cannot taste that the Lord is good ; God would manifest himself to him, as he does not unto the world, but the eyes of his understanding are covered with so thick a cloud that he cannot discover him. He is a stranger and foreigner, as *St. Paul* declares ; he is alienated from the life of God by the ignorance that is in him ; an ignorance that makes him insensible of its existence. He may have some beginnings of spiritual life and motion before he is regenerated ; he may feel good desires, and make efforts to turn to God ; but his spiritual senses are not yet unfolded ; and the veil of obscurity still covering his soul, he cannot see the Sun of Righteousness, nor the day of life eternal : he is not yet born of God.

Let us yet continue the parallel. The birth of an infant is commonly accompanied with sorrows inexpressible : this blessing costs sighs, tears, and even piercing cries : in sorrow shalt thou bring forth

children, says God to Eve, after she had sinned; and this sentence is also, more or less executed in a spiritual sense upon all sinners who enter into life by regeneration. If *Lydia* felt the sorrows of repentance but for a moment before the Lord opened her heart; if three thousand persons were pricked to the heart during the preaching of *St. Peter*, and were immediately after regenerated, receiving remission of sins and the gift of the Holy Ghost: the Scripture teacheth us that *David*, *Hezekiah*, *Manassah* and *St. Paul*, did not pass so soon nor so easily from death unto life. But however the circumstances may differ; it is certain that the change which accompanies the new birth is such that none can be insensible of it who have experienced it. A child is no sooner born than he exists in a manner altogether different: he breathes; he feels the air that surrounds him; and by an alternate motion receives it in and sends it forth continually. All his corporeal senses are affected by, and employed upon, their proper objects: his eyes are opened to the light, and thence he perceives an infinite variety of new things; his ears are struck with a thousand different sounds; and the faculty which he has of touching, tasting, and feeling, discovers to him every moment something of those material things that are under the sun. Regeneration causes an equal revolution in the soul of a sinner: he is no sooner born of God than he becomes sensible of the presence of the Supreme Being; he can say, by experience, with *David*, *Thou hast beset me behind and before, and laid thy hand upon me.* He renders back, without ceasing, to God, by prayer and praise, the breath of spiritual life which he receives by faith; and acquiring every moment new strength, his spiritual senses are unfolded, exercised, and become capable of discerning spiritual objects.

The eyes of his understanding are opened: he sees in every place him that is invisible—God who commanded the light to shine into the darkness, shines into his heart, and enlightens him with the knowledge of the Glory of God in the face of our Lord

Jesus Christ—God lifts upon him the light of his countenance—with *Abraham* he sees the day of the Lord, the day which is to him the beginning of eternal life; and seeing it he rejoices with joy unspeakable. His ears are opened as well as his eyes: God does not now call in vain—he understands; he knows the voice of his Shepherd; he comes to him. He tastes the good word of God, and the powers of the world to come. In a word, his spiritual senses are all in action; the veil is taken away; the things of God are no longer mystery or foolishness—he knows, he comprehends them. He feels the peace which passes all understanding, the joy of the Holy Ghost; and the love of God shed abroad in his heart; he knows that he is born of God; he knows that he dwells in God, and God in him.

This is your state, reader, if you are a believer; if you have that faith which is *the substance of things hoped for, and the evidence of things not seen*. But if you have never experienced that inward change, judge yourself that you be not judged of the Lord. Be deeply sensible and confess; that because you are not born again, you cannot see the kingdom of God. Consider the reasons which prove the absolute necessity of regeneration; they will infallibly convince you, if you suffer the grace of God to make you feel all their force and importance.

PART THE THIRD.

Why no man can see the kingdom of God without being born again.

It is certain, from the testimony of sacred Scripture, that before the fall of *Adam*, our nature participated of a holiness and goodness, of which we have not any remains in coming into the world. In this state of spiritual life, man loved God with all his heart, with all his soul, and with all his mind; he served him with all his strength; he gave him thanks for all things; he rejoiced in him with joy unspeakable; and he had a constant communion with him

by the Holy Spirit, of which he was the temple. But by one man sin entered into the world, and death by sin; and death passed upon all men, because all have sinned. Thus we are born children of wrath; not only destined to bodily death, and exposed to death eternal, but already spiritually dead in original sin: conceived in sin, and shapen in iniquity, we are alienated from the life of God, having only carnal and earthly affections, in which, *St. Paul* declares, consists the death of our souls; and as God is not the God of the dead but the living, it is clear that, before we can call Jesus Lord by the Holy Ghost, or Father by the spirit of adoption; before we can experience that which *St. Paul* calls the life of God, we must feel inwardly the power of the resurrection of Jesus Christ, and receive from him a new heart and a right spirit; spiritual and heavenly affections. This is the sacred oil with which God anoints true Christians. The want of this oil; of this vivifying grace, it is which causeth the foolish virgins to be excluded from the kingdom of heaven; as well as the adulterers.

But again: As the decrees of God are unchangeable—the heavens shall be shaken, and the truth of God fail, before a child of *Adam* shall see the face of God without sanctification, and the renewing of the Holy Ghost. You must be transformed by the renewing of your mind, in order to prove his holy, and acceptable, and perfect will. It ordains that you shall put off the old man, and put on the new man, created after him in righteousness, and true holiness; and he declares solemnly, by the mouth of his Son, that none shall see his kingdom without being born again. Do not imagine that because God is good he will cease to be true, and that he forgets to be holy and just because he is patient. No; his mercy does not make him the father of lies; and you should remember, that though heaven and earth pass away, his word shall not pass away.

But do you still demand, why nothing that is impure and that defileth shall enter the kingdom of God; and why there are none before his throne but

the spirits of the just made perfect, and saints whose robes are washed and made white in the blood of the Lamb? The reason is clear: sin, that leprosy of the devil, must not offend HIM, whose eyes are too pure to see evil—defilement and iniquity cannot dwell with the King of Saints—there is no refuge, no dwelling place in the heavenly Jerusalem for vipers, dogs, or swine: the proud, the passionate, lying and revengeful persons; the envious, the covetous, the sensual; cannot enter there; and if they could, they would find God only a consuming fire. Who shall ascend into the hill of the Lord? says *David*—He who hath clean hands, and a pure heart. Blessed are the pure in heart, says Jesus, for they shall see God. Miserable are those whose hearts are not purified, for they shall never see him. There is no communion between light and darkness, between Christ and *Belial*. To see the face of God in righteousness, we must be cleansed from our natural corruption, and become partakers of the nature of Christ, and of the image of God.

From hence it appears, that regeneration is the first degree of salvation. Grace is the only way to glory, and holiness the one foundation of true happiness. If we do not learn to know, in this world, Jesus Christ, who saves his people from their sins, we shall hear him say one day, *Depart from me, I know ye not, ye workers of iniquity*. God will receive into his kingdom only those whom Christ shall sanctify in soul, body, and spirit. As, on the one side, sin is the seed of death, hell begins in those who are not regenerated; on the other, holiness is life eternal, and heaven is already opened in the believing soul. He who believeth in me, saith Jesus, hath eternal life; he has the earnest, the seal, and the foretaste of it; and as hell cannot be for those who are saved from their sins by Jesus, neither can paradise be for those who are not partakers of the Divine nature. We may add, that it is as preposterous to flatter ourselves with the hope of glory without having passed through regeneration, as to hope to see noon-day, without

the intervention of the morning ; or the summer of the year, without the spring.

Moreover, to rejoice in the pleasures that are at God's right hand for evermore, it is needful to have senses, and a taste that correspond thereto : the swine trample pearls under their feet ; dogs prize an ingot of gold no more than a flint ; the elevated discourse of a philosopher is insupportable to a stupid mechanic ; and an ignorant peasant introduced into a circle of men of learning and taste, is disgusted, sighs after his village, and declares no hour ever appeared to him so long. It would be the same to a man who is not regenerated, if we could suppose that God would so far forget his truth as to open to him the gate of heaven : if his heart were not created anew ; if from a natural he were not changed to a spiritual man, however blameless he had been in his life, he would be as incapable of those transports of love, which make the happiness of the glorified saints, as a horse is to admire the lustre of a diamond, or a swine to contemplate with delight the beautiful water of a pearl.

He is ignorant of the language of the heavenly Canaan ; he cannot expatiate on the love of Jesus with the heavenly inhabitants ; it would be insupportable for him now to meditate one hour on the perfections of God. What, then, shall he do among the *cherubim* and *seraphim*, and the spirits of just men made perfect, who draw from thence their transporting delights ? He loves the pleasures and comforts of an animal life ; but are these the same with the exercises of the spiritual life ? Are they not rather insupportable to him ? And although he will not acknowledge it, does he not hate God in his heart ? Yes, he hates him, if his actions are to be credited rather than his words. He cannot employ himself one hour in prayer to Jesus without secretly wishing that the burthensome toil was concluded. His conversations, his readings, his amusements, as void of edification as of usefulness, rarely fatigue him ; but one hour of meditation or prayer is insupportable. If he be not born again, not only he cannot be in a state to rejoice in the pleasures of paradise, any more

than a deaf man to receive with transport the most exquisite music, or a blind man to admire the works of the most eminent painters ; but the most ravishing delights of angels would cause in him an insupportable distaste. Yes, he would banish himself from the presence of God, rather than pass an eternity in prostrating himself before the throne, and crying, day and night, *Holy, Holy, Holy, is the Lord of Hosts, who is, and who was, and who is to come !*

It is very easy for such an one to say with the crowd of worldlings, " I hope that God will be merciful, and open to me the gate of heaven ;" but it is not so easy to have just ideas of the heaven, to which he flatters himself he shall go. It were to be wished that he would consider those words of our Lord: *The kingdom of God is within yōu.* They prove clearly that paradise consists more in the heavenly dispositions of the hearts of the faithful, than in the glorious pomp of a local heaven. We see, in the book of *Job*, that *Satan*, intermingling himself with the saints, presented himself with them before the throne. But was he the more happy ? No, the kingdom of darkness, and consequently his own hell, was within him. On the contrary, we may easily conceive a saint in a local hell ; an *Abednego* in the burning fiery furnace ; or a *St. John* in the caldron of boiling oil ; yet happy by virtue of the kingdom of God within them ; even righteousness, and peace, and joy in the Holy Ghost. We conclude, that the gate of heaven must be opened upon earth by regeneration, and by the love of God, or that it will remain shut for ever ; and that a local paradise would be only a sorrowful prison, to a man who was not regenerated ; because, carrying nothing thither but depraved and earthly appetites and passions, and finding nothing here but spiritual and celestial objects, disgust and dissatisfaction must be the consequence ; and, like *Satan*, his own mind would be his hell. Sinners cannot now comprehend this ; but when their day of grace shall be past, and they given over to a reprobate mind, they shall terribly feel the necessity of a spiritual birth, in order to be delivered from

hell, and to see the kingdom of heaven: but, alas! it will be then too late.

To all these considerations permit me to add another, which arises from the nature of the thing, and of itself claims our attention. Good sense cannot but dictate to us, that drunkards, gluttons, and impure persons; in a word, all the servants of *Belial*, will, in the great day, follow the master which they now serve. And is it not also clear, that the unjust, the extortioners, the covetous, and all those who defend the interest of the kingdom of darkness, under the standard of *mammon*, shall be excluded the kingdom of heaven as well as their infernal leader? And can we doubt, that the worldlings, whose minds are more occupied with the pleasures and comforts of this life, than with the love and glory of God, will have their portion with *Satan*, who is the god of this world? Besides, does not reason convince us, that a depraved soul, loaded with the weight of his own sensuality, will precipitate itself into the abyss, as a stone, pressed by its own weight, falls towards the centre? And is it not as easy to conceive, that the heaviest and dullest of the feathered animals, should soar like an eagle towards the sun, as to imagine that a soul, that never had its conversation in heaven; that a soul, who had never received, by regeneration, the wings of a firm faith, a lively hope, and a burning love, should be able to follow Jesus, and ascend to heaven with the triumphant army of the sons of God? We may then conclude, that our Saviour's words are founded on eternal reason and justice, and that if a man be not born again he *cannot* see the kingdom of God.

PART THE FOURTH;

DIVIDED INTO TWO SECTIONS.

SECTION I.

How dangerous it is to take the regularity of our manners for the regeneration of our souls.

Perhaps some one will say, "I am convinced that perjured persons, debauchees, murderers, and

those who act unjustly, shall never see the kingdom of heaven without being born again; but I thank God I am not of this number: from my youth I have lived in the practice of temperance and justice; and I flatter myself I am also no stranger to religion: I constantly attend the church; I read the word of God; I pray and communicate regularly. Are not these indubitable marks of my regeneration? And was I not, born again of water, and of the Holy Spirit, in my baptism?"

Before I answer these questions, permit me to ask some which are not less important. Have you peace with God? Have you the remission of your sins? Has God revealed his Son in you? When you examine yourself, do you feel that Christ is in you the hope of Glory? Have you received the spirit of adoption, witnessing with your spirit that you are a child of God? Have you ever beheld the light of God's countenance, and felt the powers of the world to come? Do you taste the heaven which faithful souls enjoy even in this life—the love of God shed abroad in their heart by the Holy Ghost which is given unto them? Is your soul athirst for the living God? Does it pant after him as the thirsty hart after the brooks of water? Do you count all things as dung and dross for the excellency of the knowledge of Christ Jesus? Are you no longer conformed to this evil world; but do you live as a stranger and a pilgrim upon earth? Do you press with joy towards the heavenly Jerusalem, in which are already your treasure and your heart? Does your soul ascend to God, even as the flame towards heaven? Do you celebrate in all your conversation the praises of him who has called you out of darkness into his marvellous light? And do you find within you the humility, the patience, the disinterestedness, the renunciation of the world, the holy joy, the tender zeal; the constant sweetness, the desire to be with Christ, the modest gravity, the unfeigned love, which characterizes true believers?

If these questions do not surprize you, if the Spirit of God have enabled you to sound the depths which they contain; if your most lively concern be, that

you experience those heavenly dispositions in a low degree; and that your most vehement desire is, that you may grow in grace every moment, until you feel all the power of the resurrection of Jesus—you are a child of God, you are born again. Whether, as *Samuel*, you have walked in the way of the Lord from your infancy, or, like *St. Paul*, beheld the light of the Sun of Righteousness in the midst of your career, it imports not; all is yours, for you are Christ's, and Christ is God's.

But if, far from finding in your heart, and in your conversation, these marks of a new and spiritual birth, your conscience rises against you, and you are forced to confess, that you feel within you rather the natural than the spiritual man, being more occupied with earth than with heaven; with yourself and the world, than with the love of Jesus, and the glory to which he calls you; we should only lay a stumbling block in your way, if we did not cry to you in the words of our divine Master: Ye must be born again, or you cannot see the kingdom of God. We mean not by this that you must reform your life even as scandalous sinners. No, you live, it may be, according to the strict rules of justice and temperance; you give alms; you fulfil the exterior duties of religion. We may believe even that, with *Nicodemus*, you do all this in the integrity of your heart, and as unto God; but the Lord declares, that although you have the form of godliness you have hitherto denied its power. He declares that your righteousness, which does not exceed that of the *Pharisees*, will never introduce you into the kingdom of God. Yes, were you a second *Cornelius*, a devout man, fearing God with all your house, giving much alms to the people, seeking God with fasting and continual prayer; if God hath not accepted you in the Beloved; if, by faith in the name of Jesus, you have not received remission of your sins; if the Holy Spirit have not descended upon you; if God, who knoweth the heart, beareth not witness to you as to him, purifying your heart by faith; your baptism has not saved you. And although you may not be far from the kingdom, you

are not yet possessed of it; you are not yet regenerated. You have the fear of the Lord but not his love; you are not yet a child of God; you still want the spirit of adoption in order to be a Christian; for in Christ Jesus neither circumcision, nor uncircumcision avail-eth any thing, but a new creation—an entire change of our soul, as well as of our life. In a word, a new heart, a right spirit: the kingdom of God within us.

If these things be so, (and they cannot be denied without trampling under foot the truth as it is in Jesus) suffer the word of God to penetrate into your soul. This day hear the voice of God, and harden not your heart. The things which you read regard your eternal peace. Ah! beware lest your unbelief hide them from your eyes for ever. Are you one of those saints of the world, who make a fair shew in the flesh; and who, far from suffering persecution for the cross of Christ, are honoured of men, because you still conform to the present world? Who, content with your moral duties, and exterior piety, do not come to Jesus with the repentance and importunity of the *Publican*? Suffer this foolishness of preaching to pull off your mask. Renounce your own wisdom; tear off the vain robe of your own righteousness; and, smiting your breast, come to Christ with the *publicans* and *harlots*, and groan for regeneration, without which you cannot see the kingdom of heaven. *Nicodemus* has set you the example; he at length received the kingdom as a little child, and was more than conqueror through the blood of the Lamb. Tread in his blessed footsteps. And if you also are a master in Israel, follow his simplicity, and triumph like him over all your prejudices, your doubts, and the fear of those who say they are the Israel of God and are not; and, having followed him in the regeneration, you shall soon follow him to glory.

But if you are an open sinner; if you live in the practice of injustice, intemperance, impurity, or falsehood; thirsting after gold or pleasure; despising the name of God and his word; we need not attempt to prove that you are not regenerate. Your sins have a voice; they cry, as Jesus did to such gross of-

fenders, *you are of your father the devil, for his works you do.* You know it is so; your own heart condemns you. Wonder not then that we denounce your utter perdition, in the name of God, if you are not born again. Strive to open your eyes, and behold the corruption of your heart, that depraved source of your ungodly manners. Behold the destroying angel behind you; the eternal abyss opening under your feet; and the Lord Jesus ready to take vengeance on you as his enemies. O that the idea of these awful events may awaken, before their reality overwhelms you! O may the fear of the Lord be in you the beginning of wisdom! This moment turn to your gracious God; to-morrow may be too late. This is the day of salvation for you. If you neglect it, the coming night may be the commencement of night eternal to your soul. And will you trifle with a danger like this? Will you do nothing to escape the sword of Divine justice? If your danger move you not, consider your interest. This would be sufficient to produce an entire change in you, if you would consider it seriously. In this world God offers you the pardon of your sins, and a happiness which can only be surpassed by that of glorified saints; and after this life a kingdom—a kingdom in the heavens. And will you carelessly renounce this, because you cannot obtain it without pain? Rather than be born again do you resolve to lose a crown of eternal glory? To lose your God, your Saviour, your all—yea, to destroy yourself? Be not deceived. If the kingdom of heaven be shut against you, the kingdom of darkness, the second death becomes your portion. If the kingdom of God be not established within you; if the foundation of it be not laid in your soul in this life, by the righteousness of Christ, the peace of God, and the joy of the Holy Ghost; the worm that dieth not, and the fire that is not quenched, shall terribly revenge your contempt for the blood of the covenant, in which your sins might be washed away, if you had implored the sacred sprinkling. Be not offended at our freedom. God knows that if we spread before you the treasures

of his wrath, which he reserves for the day of wrath; it is that you may fly to those of his mercy. These are still open. His great and precious promises are still for you. By these you may be made partakers of the Divine nature in this life, and, after death, of the inheritance among the saints in light.

SECTION II.

The difference between the reformation of a Pharisee, and the regeneration of a Christian, more particularly considered.

To the preceding exhortation permit me to add an advice, which is of the last importance. Many sinners acknowledge the necessity of regeneration without being profited thereby, because they confound it with reformation of life. Reader, beware of this error. Remember, it is not sufficient to die to sin, if we be not raised into newness of life. It is a little thing to say, "By the grace of God I am not what I was," if we cannot add, "by the same grace I am what I never have been." It is a little thing to be able to say, "I am no swearer, drunkard, unclean person; I do not walk after the flesh:" unless we feel, at the same time, that we walk in the straight path of faith, hope, and Divine love.

You are no longer unjust, well; but like *Zaccheus*, do you give the half of your goods to feed the poor; and if you have wronged any man do you restore four-fold? You are no longer sensual and voluptuous; but are your affections spiritual and divine? You are no longer enslaved to passion and anger; but does the peace of God which passes all understanding, keep your soul in the sweetness and patience of the Lamb of God? You are no longer filled with that pride which made you hate your superiors, despise your inferiors, and shun your equals; but in its place, do you feel in your heart the poverty of spirit, and the humility of Jesus? Do you never indulge what one calls "a polite pride?" Do you never pique yourself upon your *gentility*, or upon any worldly distinction? You are perhaps an eminent person, and you feel it is unworthy an honest man to lie or calum-

ciate; but do you always firmly take part with the truth? Do you comfort, reprove, or exhort your brethren with the sweetness and zeal of a Christian? You no longer mock at the Word of God; but do you meditate upon it day and night? And is it as sweet to your soul as honey to your palate?

You are convinced it is a great sin to take the name of God in vain; but do you rejoice with reverence every time you pronounce, or think of that sacred name? You detest impiety, you cry out against that deluge of iniquity which threatens to destroy us; but are you not either transported with bitter zeal, or lukewarm and filled with vain confidence? You lament over many that you see at church, and at the holy table; but when you are there, do you rejoice as in the presence of the Lord? Does all that is within you cry out by happy experience, *How dreadful is this place! It is the dwelling of the mighty God!* Do you inwardly feed upon the bread of angels? Do you drink of the waters that spring up into everlasting life? Do you taste that the Lord is good?

You enter regularly into your closet, and you blame those who neglect to pray to their Father who seeth in secret; but do you there seek your God with tears until he manifests himself to you as he does not unto the world? Are you sick of love (to use the expression of *Solomon*), feeling that your beloved is yours, and that you are his; that his left hand is under your head, and that his right hand embraces you? In a word, do you find there the grace of our Lord Jesus Christ, the love of God, and the communion of the Holy Ghost?

You feel that the life of a Christian ought to be a constant preparation for death, and as it is contrary to good sense to take those diversions in which we would not that death should find us, you therefore leave plays, useless visits, balls, finery, romances, cards, &c. to those whom the God of this world blinds, lest they should see eternity ready to swallow them up; but do you redeem the time, that you may walk in all those good works which the Lord has prepared for you? Does the love of Christ constrain you, so that your duty becomes your delight? Do

you love to visit the Lord Jesus in prison, and in the abode of the widow and orphan? Do you seek the poor that are despised? Are you merciful to the utmost of your power, both to the bodies and the souls of men? And do you find more pleasure in administering to the afflicted, and weeping with those that weep, than the children of this world experience in all their vain delights?

Your life is not irregular, thanks be to God! You do not live any longer in presumptuous sins; but do you feel the sprinkling of the blood of Christ? Do you know that you have redemption through his blood the forgiveness of your sins? In a word, are you crucified with Christ; living no longer to yourself, but to God? Is Christ your life? Do you feel that your life is hid with Christ in God?

Reader, behold in these questions the difference between the reformation of a Pharisee, and the regeneration of a child of God. Some degrees of preventing grace, and of reason and reflection, suffice for the first; but nothing less can effect the second, than a baptism of the Holy Ghost, and a real participation of the death and resurrection of Jesus. Beware, if indeed you would fly from the wrath to come, and see the kingdom of God, beware that you rest not in the former state. If you do, the *publicans* and *harlots* shall go into the kingdom of heaven before you, or rather, you shall never enter therein. Christ himself has solemnly declared it, Matt. v. 20. xxi. 31. Accuse us not of severity, in thus following Eternal Wisdom, and in not daring to make void any words written in the Book of Life. To flatter you in this respect would be to lose our own souls, and that without remedy.

We are not ignorant, that the voice of worldlings, like the sound of many waters, lifts itself up on all sides and drowns that of the Saviour. In vain we declare, that those who falsely call him Lord, shall not enter into his kingdom. In vain we cry to sinners to strive to enter in at the straight gate of regeneration; because many will seek to enter by that of Reformation, and shall not be able. Sinners, always incredulous and obstinate, and ever carried

away by the multitude, refuse to hear the voice of their Shepherd. Wolves in sheep's cloathing betray them; death seizes them before they are born again; and chains of darkness keep them bound to the judgment of the great day. Fools! to be blinded by that which should open their eyes, viz.: the multitude that are content to live without Regeneration. As if Christ had not expressly said, Many are called, but few chosen: that his flock is a little flock; and that few walk in the narrow path that leads to life.

Renounce, reader, renounce the presumptuous folly of worldlings; and if the charm be not yet broken, suffer the grace of God to break it this moment! Say not you are rich and need nothing. Depend not on your good works, your sincerity, your religious duties, your own righteousness. Acknowledge, on the contrary, that as you are not born again, you are yet in your sins; poor, and miserable, and blind, and naked. Feel the necessity to *buy gold tried in the fire that you may be rich; and white cloathing, that the shame of your nakedness may not appear; and to anoint thine eyes with eye-salve that thou mayest see.* Cry out, like the penitent *Publican*, with a broken and contrite heart, or as *Saul* praying day and night for the Spirit of God, Lord be merciful to me a sinner! Lord, who shall deliver me from the body of this death? Lord, what shall I do to be born again? If these be the desires of thy soul, attend to the conclusion of this Discourse. There you shall see, that however dangerous your case may be, it is not desperate; and you shall be convinced, that there is balm in Gilead. You shall confess that faith in the blood of Christ cannot only heal the wounds of a dying soul, but raise to life one that is spiritually dead.

THE CONCLUSION.

By what Means a Soul may be born again.

God takes the title of, SLOW TO ANGER; ABUNDANT IN GOODNESS AND TRUTH. He swears by himself that he has no pleasure in the death of a sinner, but that he should be converted and live; and the effects answer to those tender declarations. His

mercy has found a way to raise fallen man, (if he will yield,) and to place him again among his children, without wounding his justice. This way is astonishing, unthought of, incomprehensible. It surpasses infinitely the conjectures of angels, and the desires of men. And it is so infallible, that all who have a due sense of their miserable fall in *Adam*; all those who feel that they can no more regenerate themselves than they can create a new heavens and a new earth, may come to God, and receive regeneration freely and by grace, and a right to the kingdom of heaven.

Reader, you have heard of this remedy a thousand times. But, on the one hand, knowing neither your indigence nor your malady; and, on the other, having your understanding darkened by your unbelief, you have neither, perhaps, considered nor apprehended as a Christian the things which belong to your peace. May you receive them *now* as the Gospel of Christ, which is the power of God unto salvation to every one that believeth!

Know then that the regeneration which we preach, is nothing else than the two great operations of the Spirit of God upon a penitent soul. The first, called *Justification*, or the remission of sins, is that gratuitous act of the divine mercy, by which God pardons the sinner, who believes in Jesus, all his past sins, and imputes his faith to him for righteousness. Because feeling that he has no righteousness, that he can do no work that is good in the sight of God, he submits to the righteousness of God. He receives with his heart, Jesus Christ as his Saviour, his gratuitous Saviour, his sole Saviour; and he knows that he has received him, because God fills him with peace and joy in believing, and because he receives dominion over all his sins.

This dominion over sin, which the believer receives with the remission of his past sins, is the beginning or foundation, of the second part of regeneration, called in the holy Scripture, *Sanctification*. For in the same moment that the sinner receives this faith, the faith which justifies; at the same moment that the Spirit of God witnesses with his Spirit that his

sins are pardoned, he receives the power to love much, as he feels that he has much forgiven. The love of God being thus shed abroad in his heart; causes an extraordinary revolution in all the powers of his soul, and makes him feel, though perhaps in a low degree, the effects of the new birth, described in the second part of this discourse.

We are far from concluding that the body of sin is destroyed by this circumcision of the heart, this first revelation of Christ in the soul of a sinner. No, the old man is only crucified with Christ; and although he cannot act as before, he lives still, and seeks occasion to disengage himself, and to exercise his tyranny with more rage than ever. *David* and *St. Peter* had painful experience of this; and hence we see that sanctification is not generally the work of a day, nor of a year; for although God can cut short his work in righteousness, as the penitent thief found it aforetime, and as many sinners called at the eleventh hour have found it ever since, it is nevertheless in general a progressive work, and of long duration. We therefore define sanctification to be, that powerful work of the Holy Spirit upon the heart of a pardoned sinner, by which he receives power to go on from faith to faith; by which, illuminated more and more to see the glory of God in the face of Jesus Christ, and renewed day by day in the image of his Saviour which he had lost in *Adam*, he feels himself internally changed from glory into glory, until he is filled with all the fulness of God; until he loves the Lord his God with all his heart, and with all his soul, and with all his strength; and his neighbour as himself, even as Christ loved him. This is the highest point of the sanctification of a believer, and consequently his regeneration is complete.

Sanctification cannot therefore begin before justification; for seeing that the Spirit of God sanctifies the heart of a sinner, that Spirit must be received. But he is not received but in the sinner's being pardoned. For, according to Scripture, the first operation of the spirit of adoption is to cry *Abba, Father!* in the heart of which he takes possession; to testify to the spirit of the believer that he is a child of God, and

to give him the foretaste of his heavenly inheritance. Beside, reason convinces us, that God cannot communicate his nature, and the graces of his Spirit, to a man whose sins he has not yet pardoned. A king is not bountiful to a rebellious subject before he restores him to his favour.

Thus our Church also declares in her thirteenth article, that “ Works done before the grace of Christ, and the inspiration of his Spirit, are not pleasant to God, forasmuch as they spring not of faith in Jesus Christ; yea, rather for that they are not done as God has willed and commanded them to be done, we doubt not but they have the nature of sin, however good they may appear to men.”

This being admitted, it is evident, that for a sinner to know how he is to be regenerated, he is to consider how he may be justified and sanctified. Upon this the Scripture is clear. By grace ye are saved, says *St. Paul*, through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast, being created anew in Christ Jesus unto good works. As if the Apostle had said, by the faith God has freely given you, you are saved from your sins; delivered from the punishment which they deserve, by justification, and from their dominion over you by sanctification. Hence you are regenerated and new creatures. Thus *St. Paul* declares, that a living faith is the gate of salvation, and all the Scripture declares it with him. He who believeth shall be saved, says Jesus Christ; he who believeth hath everlasting life, and shall not come into condemnation, but is passed from death unto life. And *St. John* shews us, that this passing from death unto life, and regeneration, is the same thing. He who believeth, is born of God, says he, in his first Epistle; and in his Gospel he declares, that those who receive Christ, to them he gives power to become the sons of God, even to those who believe on his name, who are born, not of the will of man, but of God.

Our Church declares the same thing. In her homilies she teaches, that the only instrument necessary to salvation is faith, which is there defined, “ a sure

and firm confidence, that through the merits of Christ, our sins are forgiven, and we reconciled to God."

Observe here, reader, with respect to faith, none can enjoy it but those who have felt their need of it. Jesus Christ never gives this sweet assurance, this testimony of his Spirit, but to those whose hearts are really contrite. *Come to me, says he, all ye who labour and are heavy laden, and I will give you rest.* He invites no others, he comforts no others. Before the Spirit of God convinces the world of righteousness, he convinces of sin, because they believe not in Jesus. None can come to the Son for justifying faith, unless the Father draw him by a sense of his sins, and by the fear of that punishment which he merits.

If these truths have dissipated your doubts. If you no longer halt between God and *Baal*. If you are convinced, that you can never see the kingdom of God without being born again, and that the sole means of obtaining this blessing, is by a faith of the operation of God, and which is the power of God unto Salvation; a faith, by which Christ is revealed in us, and we obtain peace with God; a faith, which is *the substance of things hoped for, and the evidence of things not seen*; which points, like *John the Baptist*, to the Lamb of God, who taketh away the sin of the world; and who freely and graciously gives this faith to those who earnestly seek it. Come then, dear reader, come to the throne of grace; but come, condemned by your conscience, burdened by the weight of your iniquities, and pierced with a sense of your unbelief, and hardness of heart. Implore the mercy of your Judge, until he shews himself your Father, in giving you the spirit of adoption; your Jesus, in saving you from your sins; your Christ, in giving you the unction of the Holy Spirit; your Emanuel, in revealing himself in you, and dwelling in your heart by faith.

He invites you himself. *Ho! every one that thirsteth come ye to the waters! You who have no money, who are poor in spirit, who tremble at my word, come, buy wine and milk without money and without price. Why do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Hearken di-*

ligerly unto me, and eat that which is good, and let your soul delight itself in fatness. Come to me! Hearken! And I will make an everlasting covenant with you, even the sure mercies of David, and your soul shall live. In the great day of the feast, Jesus cried, saying, if any man thirst let him come to me and drink. He who believeth in me, out of his belly shall flow rivers of living water. And this, says St. John, spake he of the Spirit which they who believe on him should receive; for the Spirit was not yet given, because that Jesus was not yet glorified.

But Jesus is glorified; he is ascended to his Father, and to our Father; to his God, and to our God! And from the throne of his glory he sends every day, into contrite hearts, the Comforter, whom the world cannot receive, because it desires not to know him. But you, afflicted soul, shall receive him, if indeed you pant after him, and refuse to be comforted until he comes. The time cometh, yea, is now come, that you shall worship the Father in Spirit and in truth; and, filled with the Spirit of Truth, you also shall cry out, I know in whom I have believed! Lord, now let thy servant go in peace, for mine eyes have seen thy salvation! Yes, you shall be baptized with the Holy Ghost for the remission of sins, and justified freely by faith. You shall have peace with God through our Lord Jesus Christ, and rejoice in God your Saviour with joy unspeakable and full of glory. *Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him?* Doubt not the fidelity of God! Consider, the promise is unto you, and to your children, and to all who are afar off, whom the Lord your God shall call. The God of truth has made this glorious promise. Pray that it may be sealed upon your heart! But pray with all prayer, and supplication at all times; watching thereunto with all perseverance. And remember, that when your prayer is granted you shall be in Christ a new creature. The Spirit of God shall bear witness to your spirit that you are a child of God, and that your faith is really that which justifies and regenerates.

Take heed, in the mean time, that impatience, and unbelief, mingle not with the sense of the number and greatness of your sins, and so plunge you into discouraging and excessive sorrow. Are you tempted to doubt of the mercy of God? Re-animate your hope, by meditating on the invitations of the God of all grace, and the promises of the God of truth. Is your soul spiritually sick, yea dying? Consider, that Jesus has said, the whole have no need of a physician, but those who are sick. Is it spiritually dead? Hearken to God manifest in the flesh: I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and, he who liveth, and believeth in me, shall never die! You feel that you are lost: Jesus says expressly, I am not sent but to the lost sheep of the house of Israel—the Son of man is come to seek and to save that which was lost. Do you doubt if he will receive you? He says himself, he will not break a bruised reed, nor quench the smoking flax—he that cometh unto me, I will in no wise cast out. Do you feel that it is impossible such a corrupt soul as yours should be regenerated? Jesus says to you, believe, and you shall see the glory of God—all things are possible to him that believeth. Do you say you have no power? Remember, power belongeth unto God: I will put my laws, says he, in your mind, and write them in your heart—I will be to you a God, and you shall be to me a people. Do you doubt if God can with justice pardon sins as great as yours? Come, says he, let us reason together; though your sins were as scarlet they shall be white as snow; though red as crimson, yet shall they be as wool: yes, as *St. John* says, if we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

Immortal spirit, who readest these promises, why tarriest thou? Why do you not cry out with transport, the Lord is faithful to pardon my sins; he has promised, and he will do it; I will then confess them to him day and night with tears; I will not give rest to my eyes, till they have seen the salvation of God. Consider, it is because the Almighty is just, that he will cleanse you from all sin. Yes, his

Son, his only Son, has satisfied Divine justice for you. The stroke aimed at you has fallen upon his innocent head. The heavenly Victim, stretched upon the cross, has been devoured by the fire of that eternal vengeance which flamed against you. The odour of this all perfect sacrifice has reconciled that God who is a consuming fire to the sinner. The blood of the new covenant has flowed; it has made a propitiation for our sins. This blood, far from crying for vengeance like that of *Abel*, merits, demands, obtains for you, repentance, faith, regeneration, and eternal life. The Pascal Lamb, the Lamb without spot or blemish, is sacrificed for you. God withholds the arm of the destroying angel, until this precious blood shall be sprinkled upon your soul; until you are born again. The holy Jesus, who fears lest you should perish in your impenitence, hastes to offer you life eternal. Behold, says he, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me. He says to you, by the mouth of his apostle, that he who hath the Son hath life, and he who hath not the Son of God hath not life, but the wrath of God abideth on him. He exhorts you by his servant *David*, to kiss the Son lest he be angry, and you perish from the way, if his wrath be kindled but a little. Oh! reader, gratefully accept those kind invitations; prostrate yourself at the feet of the Son of God; open the door of your heart to him, and cry incessantly, come in, Lord Jesus, come in. Confess your poverty, your sins, your misery, until the kingdom of God is within you. Mourn till you are comforted; hunger and thirst after righteousness till you are satisfied; and travail in birth till Christ is formed within you; till, being born of God, you bear the image of the heavenly *Adam*, as you have borne the image of the earthly.

I conjure you, by the majesty of that God, before whom angels rejoice with trembling! By the terror of the Lord, who may speak to you in thunder, and this instant require your soul of you! By the tender mercies, the bowels of compassion of your heavenly

Father, which are moved in your favour, all ungrateful as you are ! I conjure you by the incarnation of the Eternal Word, by whom you were created ! By the humiliation, the pains, the temptations, the tears, the bloody sweat, the agony, the cries of our great God and Saviour Jesus Christ ! I conjure you by the bonds, the insults, the scourgings, the robes of derision, the crown of thorns, the ponderous cross, the nails, the instruments of death which pierced his torn body ! By the arrows of the Almighty, the poison of which drank up his spirit ! By that mysterious stroke of wrath divine, and by those unknown terrors which forced him to cry out, My God, My God, why hast thou forsaken me ! I conjure you, by the interests of your immortal soul, and by the unseen accidents which may precipitate you into eternity ! By the bed of death, upon which you will soon be stretched, and by the useless sighs which you will then pour out, if your peace be not made with God ! I conjure you, by the sword of divine justice, and by the sceptre of grace ! By the sound of the last trumpet, and by the sudden appearance of the Lord Jesus Christ, with ten thousand of his holy angels ! By that august tribunal, at which you will appear with me, and which shall decide our lot for ever ! By the vain despair of hardened sinners, and by the unknown transport of regenerate souls ! I conjure you, from this instant, work out your salvation with fear and trembling ; enter by the door into the sheepfold ; sell all to purchase the pearl of great price ; count all things dung, and dross, in comparison of the excellency of the knowledge of Jesus Christ ! Let him not go till he blesses you with that faith which justifies, and that sanctification, without which no man shall see the Lord ! And, soon transported from this vale of tears, into the mansion of the just made perfect, you shall cast your crown of immortal glory at the feet of Him that sitteth upon the throne, and before the Lamb, who has redeemed us by his blood : to whom be the blessing, and the honour, and the glory, and the power, for ever and ever ! *Amen.*

9
No. 17.

ATTEMPTS

FOR THE

INSTRUCTION AND CONVERSION

OF THE

J E W S ;

SERIOUSLY RECOMMENDED TO THE ATTENTION OF

Christians.

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THE HISTORY OF THE

REIGN OF KING CHARLES THE FIRST

BY JOHN BURNET

IN TWO VOLUMES

VOLUME THE SECOND

IN WHICH IS CONTAINED

THE HISTORY OF

THE REIGN OF KING CHARLES THE SECOND

BY JOHN BURNET

ATTEMPTS,

&c. &c.

THE close of the eighteenth century, and the commencement of the nineteenth, have abounded with *awful events*. *The Lord's controversy with the nations* has excited universal attention; unbelievers themselves have been compelled to acknowledge *the finger of God*. But the minds of the faithful have been most deeply and devoutly exercised. Individuals have been awed into repentance, watchfulness, and serious expectation, while renewed zeal has animated Christian communities to seek the enlargement of the Redeemer's kingdom. Society after Society has been formed, having the same object in view, though pursued by different means and amongst different religious denominations. But amidst all this anxiety to bring sinners from darkness to light, one object has been generally overlooked—though that object is calculated to excite the greatest pity and compassion—though it invites attention by encouragements the most animating—though it involves consequences the most important, and urges claims of peculiar obligation on Christians—**THE CONVERSION OF THE JEWS**. The Hindoo, the Chinese, the Mussulman, and the more gross idolater, *all*, at one time or other, have been blessed with missionary labours; but the poor Israelite has been neglected, his ignorance, his profligacy, his alien-

ation from the God of his fathers, have scarcely excited any pity, or drawn forth the least labour or love.

At length, however, a Society has been established for this express object, and it is hoped that very few who shall consider its importance will be unwilling to contribute to the furtherance of a design which every Christian must approve.

The persons into whose hands this tract may fall, are earnestly solicited to a consideration of the motives by which Christians should be induced to attempt the conversion of the Jews.

1. An appeal may be made to *the common feelings of humanity*, and especially to *the commiseration of Christian hearts.* The state of the Jews is truly pitiable. That curse which their ancestors invoked, has had from age to age a most tremendous accomplishment. They cried out not in vain before Pilate's bar, "His blood be on us, and on our children." Scattered through every country, the predictions of their prophets respecting them minutely fulfilled, they have, for many centuries, been a bye-word and a proverb, the very scorn and outcast of the world. What persecutions, what massacres, what confiscations, what expulsion and banishment, have not this miserable people endured in all ages of their dispersion! But if their *temporal* circumstances are wretched, how much more wretched are they in their *religious* profession? Instead of the beauty of holiness, a magnificent service, and a temple filled with the immediate presence of Jehovah, the modern synagogue, exhibits a rabble transacting business, making engagements, and walking to and fro in the midst of public prayers; children at their sports; almost every countenance indicating the utmost irreverence and unconcern; and their chief Rabbi sitting by, and seeming to care for none of these things. If such be their neglect of reverence and common decency in public worship, is it uncharitable to suspect an irreverent and careless perform-

ance, if not an entire omission, of private devotion? Indeed, few of them know any thing of their own scriptures, and all in this country reverence what they call the Oral Law, or the Tradition of the Elders, and the private opinion of their superstitious Talmudists, far more than the word of God. The prayers taught their children, and offered up to the Searcher of hearts, are, in most cases, merely a recital of Hebrew words, of the meaning of which they know nothing. An accredited traveller states, as a fact of which he has been an eye witness, that in the countries of Morocco and Tunis, a board is hung behind the door, whereon are inscribed some Hebrew sentences, on which their women put their right hands morning and evening, and utter a few words without having the least apprehension that any thing further is necessary to the prayer of a sincere worshipper. Can we wonder that infidelity and immorality have made rapid strides among them? Many are not ashamed to profess that they think as little of Moses as of Christ, and ground all their eternal hopes on the uncertainty of Deism. Their *morals* are as deplorable as their *principles*. The children of the lower orders are accustomed from infancy to petty thefts, and they learn with their years to glory in their shame. For the most part, they are given to the unbounded gratification of criminal passions, even daring to justify them, and by the most awful of all deceptions, to sin on principle, alleging on the authority of the Rabbies, that fornication is not forbidden by the law of Moses. Now, if neither fornicators, nor adulterers, nor thieves, nor covetous, nor drunkards, nor extortioners, shall enter the kingdom of God," can there be conceived a state of more wretched and guilty ignorance, or one which makes a stronger appeal to the compassion of Christians? It may, perhaps, be pleaded, that there are other persons whose circumstances are equally pitiable, and who, from their more immediate connection with us, demand our

preference. But cannot the Jew advance claims of gratitude and justice on the Christian far beyond any other men in the world? For,

2. To whom can we owe *gratitude for past favours* in an equal degree? To whom were first committed the oracles of God? *To the Jews.* Who preserved the truth which we now enjoy—preserved it from age to age, while the whole earth was full of darkness? *The Jews.* Nay, Christian, by whom have you been reconciled to God? Was it not a *Jew*, who shed his own blood that by his death you might live: through whose intercession the Holy Ghost condescends to dwell in your heart, to cheer you by his presence in all your trials, and to support you by his grace in every time of need? Who was Peter, or John, or Paul, through whom we have received the faith which is in Christ Jesus? Were they not all Jews? Yet did they not count their lives dear, if so be they might preach the unsearchable riches of Christ among the Gentiles. And shall we pass by the Israelites in careless indifference, when any attempt which we may make on their behalf requires not a single deprivation of our ordinary comforts? far from us be such ingratitude. But to the claims of gratitude are added,

3. *The demands of justice.* We have a debt to pay which cannot be withheld without the most flagrant dishonesty. It is true, that for their unrepented transgressions, God has scattered them over the whole earth; yet that affords no excuse to those who may have added to the afflictions of his people, and rejoice in the evil which hath befallen them. It was an expression of Frederic, king of Prussia, a most determined enemy of all religions: “I have learned by the experience of ages, that no man ever touched that people but he smarted for it,” a remark which the voice of inspiration as well as the experience of mankind, has abundantly confirmed. God has declared by his prophets, that when he revisits his people, and takes away the veil from their hearts,

he will judge and punish their oppressors. "Behold, at that time I will undo all that afflict thee. I will contend with him that contendeth with thee; I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood as with sweet wine: and all flesh shall know that I the Lord am thy Saviour and thy Redeemer. Yea, they shall dwell with confidence in their own land, when I have executed judgment upon all those that despise them round about them," Zeph. iii. 19. Isaiah xlix. 25, 26. Ezek. xxviii. 26. Have the nations, then, no reason to tremble? for where is that country which has not despised, afflicted, and contended with Israel?

To say nothing of the cruelty of other nations—about the latter end of the thirteenth century, they were banished from *England*, by Edward I. and were not permitted to settle here again till the time of Cromwell. Henry III. in 1240, commanded all the Jews of both sexes, throughout *England*, to be imprisoned, till they should make a discovery of their wealth, which he appointed officers to receive in every county, and to return to the exchequer; and being determined to have the last farthing, he extorted it from them by torments too shocking to be mentioned. Before this time, in the reign of Richard the First, the people rose in arms to make a general massacre of them, when fifteen hundred retired into *York Castle*, where, being closely besieged, they offered to capitulate, and to ransom their lives for money. The offer being refused, one of them cried out in despair, "that it was better to die courageously for the *Law*, than to fall into the hands of the Christians." Every one immediately took his knife, and stabbed his wife and children; afterwards the men retired into the king's palace, set it on fire, and were consumed themselves.

National iniquity must be visited by national calamity, or the guilt of it be removed by national repentance. Whenever God shall visit our crimes,

he will not forget the afflictions of his ancient people, unless we repent and make a return of good to those whose forefathers have received so much evil at our hands. "Because thou hast had a perpetual hatred, and hast shed the blood of the children of Israel, by the force of the sword, in the time of their calamity, therefore, as I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee: since thou hast not hated blood, even blood shall pursue thee." Ezek. xxxv. 5, 6. There is no other way of averting this heavy judgment, than by testifying against the sin of our forefathers, and labouring to repair the evils which they have committed.

4. Consider *the advantage which our country may derive* from the exertions here recommended. Distinguished as we are by our various charities, our sins also are great, and our improvement by no means answerable to our advantages. The sins of the Jews form no inconsiderable part of our national guilt. Think, Christian reader, of the displeasure with which God views these thousands of our countrymen, trampling under foot the blood of his dear Son, and giving themselves over to sins of various enormity. Bring the sincerity of your professed love of our country to this test, and inquire if you have yet attempted any means of diminishing so large a portion of national transgression: for if the Lord should visit the iniquities of our land, if we should experience the cruelties which other countries have endured, our streets flowing down in torrents of human blood, our cities in flames, and our liberties annihilated; we should then call to mind this cause, among others, of our distress—**THE NEGLECT OF THE JEWS.**—How then,

5. Can it be considered otherwise than *an imperious duty to attempt the conversion of the Jews?* If bowels of compassion form a peculiar feature in the Christian character—if ingratitude be a monstrous sin—if it be our duty to be just in all our dealings, and whenever we have wronged others, to

make restitution to the utmost of our power—if to lessen sin, and to seek the prosperity of the nation by advancing it in holiness, be the duty of a Christian, then it is our duty to attend to the present state of the Jews, and to employ means for their conversion. Christ blamed the Jews for their neglect and contempt of the Gentiles; and are we Gentiles less reprehensible for our neglect and contempt of the Jews?

6. Another class of motives may be drawn from *considerations of a more refined nature*, and which surely will not fail of their *due influence on the true believer*. Does the glory of God lie near your heart? we are taught to expect that his name will be sanctified in some extraordinary degree, when he gathers his people from all countries whither he has scattered them. Is the honour of the Redeemer the subject of our daily prayer? what can add so great a lustre to his crown, as when all Israel shall bow to his dominion? Do you feel compassion for the souls of sinners? None need greater compassion than the Jews. Do you desire the conversion of the heathen? This great and glorious object will never be fully obtained, till all Israel shall come in. “For if the fall of them be the riches of the world, and the diminishing of them be the riches of the Gentiles, how much more their fulness? If the casting away of them be the reconciling of the world, what shall the recovery of them be but life from the dead?” Rom. xi. 14, 15. The high honour of evangelizing the world, and introducing that glorious period, “when the earth shall be covered with the knowledge of the Lord as the waters cover the sea,” seems to be reserved, in the divine counsel, for that favoured nation in whom all the families of the earth ever have been, and ever shall be blessed. The Jews are every where dispersed; they are trained up in the knowledge of the languages, habits, and manners of the nations amongst whom they dwell; and are thereby prepared with some of the most essential quali-

fications of missionaries, whenever the Lord shall take the veil from their hearts. O for that great and glorious day, when Israel "shall look upon him whom they have pierced;" when we shall behold with wonder and astonishment, that spirit of prophecy, which, commencing as early as the fall of Adam, has pervaded all times, and has extended itself to the final consummation of all things, fulfilled with peculiar exactness in every important event that befel the church, even from its first establishment down to this awful period of expectation; when the great plan of divine grace shall be brought to a glorious conclusion, and the mysterious counsels of the Almighty respecting it shall be for ever closed in judgment.

7. The peculiar *complexion of the times* affords great encouragement to attempt the conversion of the Jews at the present period. There can be no doubt with those who believe the Scriptures, that a period is marked out in the counsels of God for the conversion of the Jews. "I would not, brethren, that ye should be ignorant of this mystery lest ye be wise in your own conceits, that blindness in part has happened to Israel, until the fulness of the Gentiles be come in;" till the time be completed for the exclusive enjoyment of Christian privileges by the Gentile world; "and so all Israel shall be saved," the whole nation shall be converted, "as it is written, There shall come out of Zion the deliverer, and shall turn away ungodliness from Jacob." Rom. xi. 35, 36, &c. Subordinate questions respecting this event, the time fixed for its accomplishment, and the manner in which it shall be effected, may admit some difference of opinion; but with respect to the certainty of the conversion of the Jews, there can be none. And the awful events which have passed before us seem to point out the near approach of their restoration. The prejudices of Christians against the Jews are wearing away, and even the minds of Infidels have

been awed into expectation about them. Shall we not mark these signs of the times? Ought not the voice of God, in his providential interpositions, to be regarded?

8. *The immediate design of our Lord's own ministry* was to call the Jews; and therefore in our attempts to convert them we are particularly treading in his steps. His last command to his apostles was, "that they should preach the gospel to every creature," not excepting *any* sinner of *any* nation: yet forgiveness of sins through his name was "first to be proclaimed in Jerusalem." It was unbelief at first, and it is unbelief now, which alone excludes them from the blessings of his kingdom. "They also, if they abide not in unbelief, shall be grafted into the church; for God is able to graft them in again," Rom. xi. 23. Allowing, therefore, that no *national* conversion of the Jews can be expected before the destined period, or even that there is no reason to believe that period near at hand, why should we content ourselves with attempting the salvation of all other sinners, except the Jews? Some of them may be saved, though not all; for, however distant the period of their *national restoration* may be, God has no where forbidden the expectation of individual conversion.

9. To add but one more remark in the way of motive—THE CONVERSION OF THE JEWS will *complete the plans and secure the objects of all other Societies*. It is not meant to undervalue any of those magnificent charities with which this Island abounds. Blessed be God for their establishment, and for all the success that attends them; but the *pre-eminence* can be yielded to none in usefulness and importance. The complete success of a charity attempting the recovery of Israel, embraces the ends of all of them. What is the end of the dissemination of the Holy Scriptures, of our foreign missions amongst the heathen, or the distribution of Religious Tracts at home? *Convert the Jew*, and he will add

a lustre to the Scriptures, and stamp a value on interpretations of them, such as shall fill the world with wonder. *Convert the Jew*, and Messiah shall “reign from sea to sea, and from the river unto the ends of the earth.”

Objections have, indeed, been made to such an institution, as if it were a hopeless, a needless, or even an irreligious attempt. Let us examine their merits.

1. It has been said, ‘What have you to do with other men’s religions? The Jews are a quiet, inoffensive set of men, and ought not to be disturbed, much less attacked by a Society formed on principles of avowed hostility to them.’ It is admitted that the Jews submit themselves to civil authorities, and so far may be *quiet and inoffensive characters*. But there is another and far more important relation which they sustain; they are immortal beings, and are passing through time into eternity. If we believe the Scriptures, we must judge of their future state by their present circumstances. What these circumstances are, may be known by the following facts:—

By the Jewish Talmud, a boy is *of age* at thirteen years old. He is released from parental restraints; his parent is no longer obliged to maintain him; and it is no uncommon thing for a Jewish boy or girl to be sent from home with a few shillings to make their own way in the world; the consequence to the poor children can easily be conceived.—*Can any humane, not to say pious mind, object to giving these deserted orphans a Christian education?* It is supposed, that above four hundred Jewish females are the victims of ignorance and vice, wandering about the streets of London to gain a miserable livelihood by the wages of prostitution. And can we wonder that it is so; when the rabbies teach, that before marriage, a *female* has nothing to do with religion or the observation of any of the commandments; and after marriage, has only to observe three.

viz. first, her purification ; secondly, to bless the Sabbath bread, viz. to take a small piece of dough, repeat a prayer over it, and throw it into the fire ; and, thirdly, to light the candles on the eve of Sabbath, or of any holiday, and repeat a prayer whilst doing it ; and that duly observing these three, she is in a state of safety. It were easy to produce examples that would make a Christian shudder ; but the fear of contagion forbids the exposure of such disgusting scenes. Now are we to *do nothing for the recovery of these unhappy creatures*, merely because they do not offend the law of the land, or expose themselves to its vengeance ?

When a Jew dies, all the water in the same and adjoining houses is instantly thrown away, and no priest must, upon any account, remain in the same or either of the adjoining houses till the corpse is removed. Immediately on his decease, the body is stripped and laid upon the floor, with clean straw under it, and it remains in that state, watched by a Jew, until the ceremony of cleansing is performed ; part of which ceremony is, to hold up the body erect, and pour over it three successive ablutions, repeating Hebrew sentences of the following import : —“ Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness.” The Jews do not use close coffins, but usually four plain boards loosely joined together ; and the rabbies say, the bottom should only consist of laths, in order that the worms may destroy the body so much the sooner. When the body is removed to the place of interment, the coffin is opened, and some earth, supposed to have been brought from Jerusalem, is placed under the head in a small bag, or strewed about the body, as a preservative ; each of the deceased’s relations and friends, then approaches the corpse, holding one of his great toes in each hand, and imploring the deceased to forgive all the offences they had committed against him in his life-time, and not report evil against them in the other world ; and the

nearest relations have their garments rent. When the coffin is placed in the ground, each of the relations throws some earth upon it; and as soon as the grave is filled, they run away as fast as possible, lest they should hear the knock of the angel, who is supposed to come and knock upon the coffin, crying, Wicked! wicked! what is thy name? or where is thy name recorded in the Scriptures? and if the deceased is not able to answer, to beat him immediately with a hot iron, till he breaks his bones. While the interment is taking place, a lamp is lighted in the room in which the deceased died, and a bason of water and a towel are placed there, and remain thirty days from the day of the decease, during which time the men must not shave, and the water is changed every morning, under a persuasion that the soul of the deceased, now in purgatory, returning to earth each night, and washing itself from the defilements it had contracted when alive, the door of paradise will be opened to it. When the relations return from a funeral, they sit down upon the floor, and a chair is placed before them, with eggs boiled hard, a little salt, and a small loaf; a small portion of which is eaten by each of them, in order to break the fast, which they are supposed to have kept from the moment of the decease; ten Jews, who have passed the age of thirteen, repeat prayers for the dead morning and evening, and at the close of these prayers, the sons of the deceased, or the nearest male relatives, repeat a prayer composed for that purpose; which is supposed to raise the soul of the deceased one step out of purgatory, and of course advance him one degree nearer paradise.

Not long since a pamphlet was published under the sanction of the presiding rabbi in this country, which promised to defray the expences of the foregoing superstitions for those poor Jews, who could not afford this debt of piety to their deceased relations—on one condition alone, that such Jews steadily adhered to their opposition and detestation

of Christianity. It is probable that among the wiser part of the Jewish community there are some whose minds are emancipated from these superstitions. But if they rise above such follies, where can they find a solid ground of comfort in the hour of death and the prospect of eternity? Truly affecting is the account given of one of their celebrated rabbies on his death bed. When Rabbi Johanna Ben Zachai was sick, his disciples came to visit him, and when he saw them he began to weep. They said to him, 'Rabbi, the light of Israel, the right hand pillar, the strong hammer, wherefore dost thou weep?' He answered them, 'If they were carrying me before a king of flesh and blood, who is here to-day, and to-morrow in the grave; who if he were angry with me, his anger would not last for ever; if he put me in bondage, his bondage would not be everlasting; and if he condemned me to death, that death would not be eternal; whom I could soothe with words, and bribe with riches; yet even in these circumstances I should weep. But now I am going before the King of kings, the only blessed God, who liveth and endureth for ever and ever; who, if he is angry with me, his anger will last for ever; if he puts me in bondage, his bondage will be everlasting; if he condemns me to death, that death will be eternal; whom I cannot soothe with words or bribe with riches; when further, there are before me two ways, the one to hell, the other to paradise, and I know not to which they are carrying me; should I not weep?' (Talmud Berachoth, fol. ii. col. 82.) Who does not long to point the mourning Israelite to that "Lamb of God which taketh away the sin of the world?"

If then it be the duty and the desire of *an individual* Christian, and much more of a Christian minister, to promote the knowledge of his religion, with what propriety can we object to the attempts of a *number of individuals* aiming to secure a *common object*, when the only difference is, *that combined*

energies afford a better prospect of success? All missions must cease, at least by public bodies, if attempts to convert sinners from the error of their ways be deemed intolerance and persecution. We ought to distinguish between attacking *the person*, and the *opinion*, of a fellow creature. The Son of man came to save men's *lives*, and not to destroy them; yet it is no less true that he came to root out *error* from the earth. Imposition may tolerate imposition, but truth can admit no compromise—no association.

2. It has been alleged by others, 'that there is no religion among the Jews; that they are devoted to secular employments, and care for none of these things.' But whatever be the carelessness, prejudice, ignorance, or profligacy of the Jews, they cannot well exceed, in this respect, the nominal Christians of the present day, much less the old Gentile world, amongst whom the Jewish preachers first went, but of whom afterwards many "were washed, were sanctified, were justified, in the name of the Lord Jesus, and by the Spirit of our God." Yet allowing their ignorance and sinful habits to exceed those of other men, these obstacles do not place them beyond the reach of that grace "which is able to save to the uttermost, which is mighty to the pulling down of the strongest holds of Satan," and often meets with greater opposition from men of decent moral character than from the viler and more abandoned sinner. Notwithstanding the supposed fruitlessness of the attempt, there are not wanting persons of the Jewish nation, who are now giving unequivocal evidence of being brought out of all this darkness and sinfulness, carelessness and unconcern about religion, to a sincere and upright profession of Christianity, by the means which have been already adopted for evangelizing the Jew of this country. And a larger number of careless Christians, distinguished in name only from the unbelieving Jews, have been awakened to a serious concern for their souls by the very means employed

for the conversion of the Jews. Are not these facts plain indications of the pleasure of the Lord, and an exact fulfilment of the promise made to Abraham and his seed? "I will bless them that bless thee." Gen. xii. 3.

3. Some have deemed it 'unnecessary to employ any particular means for the conversion of the Jews, because they live in the midst of Christians, and might attend their churches if they wished for information.' But the question is, not what they ought to do, and might do, or what they would do, if they were alive to the importance of truth, but whether, when through prejudice or other causes, they do not use the means of grace which our churches afford, no other means can be employed more likely to excite their attention, and better adapted to their circumstances. But this objection is fully answered by another consideration: *our churches do not afford the proper means of grace for the people of the Jews.* The Christian minister takes for granted many important points, which Jewish hearers would dispute; and in the general, the mode of instruction necessary to be employed for their conversion and edification is widely different from the sermons of the best preachers of the day, from which very little could be expected to the advantage of those who have yet to learn the first principles of the oracles of God.

4. There are not a few who excuse themselves for supporting a mission of this kind, by saying, 'That to meddle with the Jews, is taking the work out of God's hand; that ordinary means are not to be employed; that it is an equal exempt case; and that the conversion of the Jews will be preceded by some grand miraculous interposition of God in their favour.' But what *proof* has been produced, that the Jews will be converted by miracle, *without* those ordinary means which have ever been used by God in conjunction with his extraordinary interposition? It seems probable, indeed, that the con-

version of the nation will be accompanied by such an extraordinary effusion of the Holy Spirit upon their hearts, and other outward demonstrations of the power of Jehovah in the events of the world, as shall give an effect to the ordinary means employed for the promotion of the Gospel, which they otherwise would have wanted. But our duty to employ means for the conversion of the Jews, does not depend on these things. *The time of doing good is always come*; and unless God had excluded *all* the Jews from the blessings of his Gospel until the period of their national conversion, or had positively forbidden the employment of ordinary means for the conversion of individuals amongst them, no just reason can be assigned why we should not expect, in the mean while, a partial success amongst *them*, as well as amongst other bodies of men. And since God has evidently blessed the preaching of the Gospel to them, and since, in all ages, more or less, a few converts have been added to the church of Christ; wholly to neglect the means of their recovery, can only be considered the result of indolence and selfishness—the perversion of weakness and enthusiasm—the indifference of unbelief, or the most monstrous ingratitude—rather than a conscientious forbearance, or a religious fear of invading the prerogative of the Almighty, and interfering with his plan and purpose. While the command continues, “Go, preach the Gospel to *every* creature, to the Jew first, and also to the Gentile,” it will be ever incumbent on us to comply with it. *Duty does not depend on success, but on the divine command*; and while we embark under the divine authority, we need not fear the guilt of presumption, nor ought we to be deterred by the apprehension of disappointment. How much less does supineness become us, when the utmost that can be said against the present national conversion of Israel is, that it is uncertain—when many sober-minded interpreters of prophecy allow a probability, others even maintain

a certainty, of the near approach of their deliverance—and all must agree in believing, that in every age a remnant shall be saved, to reward the labours and cheer the spirits of the Christian missionary.

After all, should present attempts to convert the Jews be premature and wholly ineffectual, yet they will be remembered with unutterable delight in those happy abodes where “the works of the righteous do follow them,” and the thought of the heart is not forgotten, that *we have done what we could*, when God shall say to us, as he did to David, “Thou didst well, in that it was in thine heart.” 2 Chron. vi. 8.

Some persons may still enquire, What necessity there could be for the institution of a separate Society for this particular purpose, and whether the distribution of the Christian Scriptures, and the preaching of the Gospel to the Jews, might not as well have been included among the objects of the Bible and Missionary Societies already established in this country.

To such an inquiry a most satisfactory answer has been given, in an excellent sermon, preached October 12, 1812, before the Dundee Missionary Society, by the Rev. Thomas Chalmers, of Kilmany. The worthy preacher, we are persuaded, will require no apology for our transcribing this answer, and borrowing a few other passages which (*mutatis mutandis*) are exceedingly applicable to the subject of the present address.

“It is found, that if one man devotes an undivided attention to one kind of work, he carries it to far greater perfection, than if his attention were distracted among several. It is this principle which has given rise to the division of employments in society; each individual betakes himself to his own trade, and his own manufacture; the accommodations of life are poured in far greater abundance upon the country; and each article is both better done, and furnished far more cheaply, than if one individual had undertaken to prepare every thing which enters

into the maintenance of a human being. One society might embrace all the objects connected with religion; but, on the principle of the division of employments, separate societies, each devoting itself to one of these objects, are productive of greater good; they do more business, upon cheaper terms. Instead of one society, overpowered with the extent and embarrassed with the multiplicity of its concerns, we have many, each cultivating one department, and giving the labours of its Committee to one assigned object. It is another example of the separation of employments. The Societies of England have naturally formed themselves into that arrangement which they find to be most useful and efficient; and when I see one with its printing utensils, multiplying copies of the word of God,—another, with its Missionary College, training adventurous spirits for all the climes and countries of the world,—another, with its JEWS' CHAPEL, for fighting the battles of the faith with its oldest and most inveterate enemies, &c. in all these I see a refreshing spectacle, a warm spirit of religious benevolence animating them all; but each, by betaking itself to its own object, and culturing its own vineyard, rendering the work and the labour of love far more productive than any single Society, with the wealth of all at its command, could possibly have accomplished. They are sister Societies. Let no opposition be instituted betwixt their claims on the generosity of the public. Neither of them is sufficiently provided for. Every addition to the funds of either is an addition of good to the Christian cause. Though as much has been done as to justify the most splendid anticipations, yet much more remains to be done before these anticipations can be carried into effect."

The particular design of the present address, is to advocate the cause of THE LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONGST THE JEWS. The field abroad, is white already for the harvest, and labourers are not wanting who would be ready

to devote themselves to this glorious service, but the funds of the Society are not sufficient for the purpose; and the Committee are resolved never again to involve themselves in difficulties. We invite you then to help them according to your abilities. We presume not "to sit in judgment on the circumstances of any individual" reader. "Are you poor?" We "ask you to give no more than you can spare." The Bible says, that 'he who provideth not for his own, and especially for those of his own house, hath denied the faith, and is worse than an infidel.' But the same Bible gives us examples of the exercise of charity and alms-giving among the poor. The widow who threw her mite into the treasury was very poor; the members of the church in Corinth were in general very poor; at least we are told that there were not many mighty, not many noble, not many rich among them; and yet this does not restrain the apostle from soliciting; nor does it restrain them from contributing to the necessities of the poor saints which were in Jerusalem. Throw the little you can spare into the treasury of Christian beneficence. It may be small; but if you give with cheerfulness, it will be counted more than many splendid donations. Among scriptural examples and authorities, notice another advice of the apostle: 'Once a week let every one of you lay by him in store as God hath prospered him.' This brings down the practice of charity to the level of the poor and labouring classes of society; and the combined efforts of our poor men and labourers would do more for the cause of the Gospel than all the splendid offerings which the rich have yet thrown into the treasury."

Let us "now turn to the rich, and intreat from them a liberality and an aid worthy of the situation in which Providence has placed them. They have already signalized themselves; and one of the most animating signs of our day is the growing "sympathy of the great for the spiritual necessities of their

brethren." We call upon them to open their hearts, and pour out the flood of their benevolence on a cause on which the eternal state of millions is suspended. We do not ask any to impoverish or exhaust themselves. We assail the rich with no more urgency than the poor; for we say to both alike—Give only what you can spare. We want not the offering of any extorted charity; we barely state the merits of the case, and leave the result with your own hearts. Friends and fellow Christians, think of this—that by what a single individual has withheld of that which he ought to have given, the progress of a human soul in its passage from time to eternity may have been impeded. Seize upon this conception in all its magnitude.

There are hearts which will resist every motive that is presented to them; but there are others which require none to be urged,—those hearts which feel the influence of the Gospel, and have the experience of its comforts. In addition to every other assistance they can render, *they* will give the poor Israelites a place in their prayers, that "God will take the veil from their hearts, and renew a right spirit within them, and that all Israel may be saved."

THE END.



AN ACCOUNT
OF
THE MEETING
OF THE
RELIGIOUS TRACT SOCIETY,

HELD AT THE
CITY OF LONDON TAVERN,

May 13, 1825;

WITH PARTICULARS OF THE

Subsequent Discussion,

BETWEEN

TWO ROMAN CATHOLIC GENTLEMEN;

AND THE

REV. RICHARD POPE, A. M. OF DUBLIN, AND
THE REV. WILLIAM URWICK, OF SLIGO.

“To the law and to the testimony: if they speak not according to this word,
it is because there is no light in them.”—*Isaiah* viii. 20.

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AN
ACCOUNT OF THE PROCEEDINGS
AT THE
Twenty-Sixth Anniversary
OF THE
RELIGIOUS TRACT SOCIETY,
May 13, 1825.

THE Twenty-sixth Anniversary of the *Religious Tract Society* was held, on Friday morning, May 13, 1825, at the City of London Tavern.

The Chair was taken by J. REYNER, Esq. the Treasurer, at a quarter past six o'clock. Notwithstanding the unfavorable weather, upwards of twelve hundred persons were present, and many others were unable to obtain admittance.

The Rev. J. HUNT, of Chelmsford, opened the Meeting with a short prayer; after which, a letter from the Rev. L. RICHMOND, (one of the Secretaries,) was read, regretting that a domestic affliction and the pressure of parochial duties prevented him from being present at the Meeting as usual, and assuring the Society of the warm interest he took in its proceedings, and his best wishes for the prosperity and increase of the institution.

An abridgment of the Report was then read by

W. JONES, the Assistant Secretary ; it was nearly the same as the abstract which appears in the Appendix.

The following observations referred to the grants of the publications of the Society in Ireland, and the increased activity of Roman Catholics in England :

“ A taste for reading appears to increase as education advances. The Roman Catholic priesthood have felt alarmed, and have exerted themselves to the utmost, to oppose the progress of the truth, by every means in their power, from the mandates of their prelates, down to the personal exertions of the priests. The lower orders are forbidden to look into what they call heretical books or Tracts*, and neither persuasions nor menaces have been wanting to accomplish the object in view. Such opposition, although perhaps successful for a time, must ultimately prove inefficient.

“ Your Committee could not remain indifferent to the opposition manifested during the last autumn towards the circulation of the Scriptures in Ireland, and deemed it their duty to apply a portion of the funds committed to their charge, towards the gratuitous circulation of Tracts in the sister kingdom. This measure they were the more strongly excited to adopt, from seeing an earnest appeal addressed to the Roman Catholics, calling upon them to use every means in *their* power, to circulate small publications *in favor* of the tenets of the Church of Rome, and opposing the Protestant Religion.

“ Grants have been made to various institutions, as well as individuals, in Ireland, who are engaged in

* See the Pastoral Letter of the Romish Prelates in Ireland, 1824.

making known the great truths of the Gospel. These grants have, in the whole, amounted to nearly 70,000 Tracts; among them your Committee would notice, that 6,000 Tracts, in the *Irish language*, have been sent to Dr. TOWNLEY, of Limerick, in consequence of an application from him.

“Your Committee feel confident that these proceedings will be approved, and trust that they will induce many of your friends to render increased assistance to your Society, to enable them to pursue this important work.

“The reports and proceedings of their predecessors, in former years, have shown, that it has ever been a main object of your Society, to oppose the errors of Popery, both directly and indirectly; ‘considering the Luthers, the Melancthons, the Calvins, the Tindals, the Cranmers, and the Latimers, of a former age, as their patterns in sound doctrine and active exertion.’ Your Committee, therefore, could not view the increasing efforts of the Roman Catholics in our own land, and their systematic opposition to the circulation of the Scriptures in Ireland, with indifference; and from the aspect of the times, they felt themselves called upon to increase the number of your publications which opposed the errors of the Church of Rome. Several communications from the friends of your Society, also urged the adoption of active measures in this respect; among others, a Clergyman long connected with your Institution, and deservedly revered by all its members, wrote thus: ‘Press earnestly the cause of Bibles, Missions, Schools, and Education;—argue manfully with the Papists, shew their system to the light of day, and let us be assured all will gradually sink

together, not by the unholy force of men, but by the holy power of Scriptural argument and heavenly light.' Had your Committee shrunk from this contest, or dealt therein with 'a slack hand,' they would have betrayed the trust reposed in them. Still, however, their best efforts are but as pebbles from the brook; the Lord of Hosts alone, can make them of avail against those who gainsay and oppose, and use the most strenuous exertions to make proselytes to *their* faith. The activity of Roman Catholics in this respect, in our own nation, is too obvious to escape even a superficial observer; why then should Protestants be blamed, for communicating information on a subject which they justly feel to be so important?"

When the Report was concluded, a Gentleman in the gallery attempted to address the Meeting upon the subject of Ireland. On enquiry it appeared that he was not a Member of the Society, and he was informed that he could not be allowed to interrupt the business of the day.

The Treasurer's account was then read by Mr. DAVIS, the Superintendent, from which it appeared that the Sale of the Publications of the Society, had considerably increased, having amounted to £10,100. during the past year; and that the gratuitous issues and money grants, during that period, exceeded £2,800. while the whole amount of Subscriptions, Contributions, &c. did not exceed £2,376. and that a balance of £380. was due to the Treasurer.

A. BROWN, Esq. *Alderman and Sheriff;*

Moved the first resolution.

THAT the Report, an Abstract of which has been read, be received and circulated; and that a continuance of the divine blessing upon the

labors of the Society be implored, and especially upon the circulation of Tracts in China and the East, which this meeting trusts will be increased with each succeeding year.

He expressed the pleasure he felt at addressing the assembly before him, and added—It has been my painful duty to visit places where I have found persons in the deepest wretchedness and woe; and where I have seen how low sin has sunk our nature. And as things are magnified or diminished by contrast, I will own that my heart has burnt within me, when I see this assemblage seeking to promote the glory of the Redeemer's kingdom.

I have been delighted, this morning, in hearing the report, at the importance that has been ascribed to the circulation of the word of God. It would ill become me here, to enter into any thing like a political discussion; but I rejoice that attempts are making to emancipate men who are near and dear to us, from the error of their ways, by the circulation of that word, which has the finger of God for its impress, and which was dictated by the spirit of God. Let me not, however, be mistaken, let it not be supposed I undervalue this Society and its operations. It pleases God to work by the means which man is too often inclined to despise; he directed Naaman to the river Jordan by the instrumentality of a little maid. And many an instance has been recorded of those who, having neglected the written and preached word, by the instrumentality of a small unostentatious Tract, have been led to consider their ways, to open that book which treats of Him of whom Moses and the prophets spake, and ultimately they have been led to cleave to the Lord, who in the fulness of time came from on high, and declared himself to be the light, which lighteth every man that cometh into the world. I rejoice, in viewing this assembly, to see so many of those who are rising into life. I anticipate much that is good when I see young persons forsaking the pleasures of the world, and preferring to join in assemblies like the present. My young friends, permit one who has for many years been placed in a post of observation, to assure you that while all other pleasures are fleeting, you will find that these are pleasures which have both the promise of the life that now is, and of that which is to come. They lead to a solid certainty, which will stand when every thing else shall vanish away.

I am glad to see that this Society implores the divine blessing on its future labors, for without the blessing of God all will be of no use. The Bible will be to us a sealed book, the preaching of the Gospel will be to us foolishness: but with that blessing it is made the power of God to salvation. Upon this,

and upon every other means, let us implore His blessing; He has said "Ask, and ye shall receive;" let us do so, and we shall realize in happy experience the truth of his promises.

Rev. Dr. MORRISON.

I am requested to second the motion, and am gratified to see the various exertions that are being made to diffuse the knowledge of Christ throughout the world; and the Tract Society, I consider, as remarkably applicable to some parts of the world, where other means cannot be employed. Christian people now begin more fully to acknowledge that the press is a mighty engine, placed by divine providence in the hands of the Christian Church, and which they ought to employ to a greater extent than they have hitherto done.

With respect to China, I have thought that a feeling has existed in some good men against any means of conveying the truth except by preaching. I would not undervalue preaching, yet I think that if all who are present in this assembly look back, they will find that their own improvement has been derived as much, or even more from the press than from the pulpit.

In China, in Cochin China, in Japan, and in the other islands of those seas, there are no preachers; and I most strongly advocate the cause of the RELIGIOUS TRACT SOCIETY because tracts are peculiarly applicable to that part of the world. The gospel of our Lord Jesus Christ conveyed to the human understanding, is the great instrument of converting the soul; and whether that knowledge reaches the human mind by the pulpit or by print is perfectly indifferent. And now in the name of the people in that eastern part of the world, I render you my sincere thanks for your attempts to enlighten them by your publications. These people do not require instruction in the art of reading, they have possessed it for 700 years; error is promulgated among them by the press, and why should Christians be so slow in employing the press to make known the truths of the Gospel still more extensively? You cannot always trace the good that is doing, be not cast down if you do not receive such encouraging accounts as you desire; but, go on, looking for the divine blessing which is never denied to the diligent use of means.

I lately received a letter from China, from an aged native, who taught me the language; he possesses some of your publications. He has no opportunity to hear a preacher, but he says, "when the sabbath day is come, I seek a retired place to read the Tracts, and I pray to God to forgive my sins." Missionaries have remarked that they want 30,000 coadjutors

—where are these to be found? But we can give millions of Tracts, then let us do so, and, without quitting our homes, we may benefit the most distant parts of the earth.

REV. THOMAS MORTIMER, M. A.

I will read the resolution entrusted to me :

That this meeting rejoices at the opportunities for circulating the Tracts of this Institution in South America, and trusts that by the blessing of the Most High, they may be made the means of turning many “from darkness to light,” and earnestly recommends the foreign operations of the Society as requiring the *increased* liberality of Christians of every denomination.

If I were to comment upon each of the points contained in this resolution, it would be long before I should conclude; but I will not detain you for many minutes. We rejoice to see that there is an opening in South America for the propagation of divine knowledge; and it is pleasing to see that the Church of Christ is now determined, by the blessing of the Most High, to extend the knowledge of his salvation. Who can help rejoicing? If prophets and holy men look down from heaven, to see the diffusion of divine truth in various parts of the world, they must rejoice. And we will rejoice, to see all these openings for the dissemination of God’s blessed word. It is my own opinion that we must give prominence both to the preaching and the printing of the word, and that whatever throws a damp on either must be wrong. We live in a day when both are used, and by the blessing of God used most effectually, to do good to the souls of men. But we are not to allow these feelings to pass away merely in pleasurable sensations; no, this motion is a practical one, it does not only rejoice at this opening, but we are called upon to make use of it, to send out these messengers of mercy, for the purpose of turning many from darkness to light. I need not say, how important a work this is. It may not be difficult to induce a man to change his belief, but that is not what we desire to effect; we seek for something which is beyond the power of man to effect, namely to change the heart. I rejoice to see that the divine blessing is implored for this end, as I should think it a woeful time in the church of God, if men could step forward, and say, “we can do this.”

It is of particular importance that while we are sending forth Tracts, and exerting ourselves for the conversion of men, we should look for the blessing of the most high God. But we are to use means as well as to implore a blessing upon them, your assistance is entreated, as well as your prayers, and

what is the income of your Society compared to what it ought to be? I confess I have not yet felt its importance sufficiently, but I will endeavour in future to increase its funds.

Remember, it is an honour conferred upon us to do any thing for Christ. The time is fast approaching when all the pomps of this world will pass from us, and at that awful hour it will give us real comfort to know that we have loved the Saviour, that we have felt the power of truth in our hearts, and, influenced by the love of Christ, were anxious to shew our love to the brethren, and to the world at large: all these things will stand by us to the last.

Rev. S. DWIGHT, *from America,*

Regretted that he was unable to add to the particulars respecting America which were detailed in the Report, and rejoiced at the numerous opportunities for usefulness, which presented themselves in every part of the globe. He urged the Society to go forward, and hoped that it would receive pecuniary assistance, more commensurate with the important objects calling for supply. He stated some encouraging circumstances respecting increased opportunities to make known the truths of the Gospel, in foreign countries; and urged all present rather to look at what remained to be done, than to contemplate what had been effected; for many, in every land, still remained in ignorance as to divine truth. Independent of ninety millions of Roman Catholics, not one in a thousand of whom possessed a Bible, there were hundreds of millions who had never even heard of the word of God. The successive generations of men were rapidly passing away, and all the Societies for the conversion of the world, both in this country, and in foreign lands, had effected, as yet, comparatively nothing.

Rev. W. REEVE, *from India,*

Referred to the establishment of printing presses in India, and the facility thereby afforded for printing and circulating Tracts, and added:

One beneficial effect of this circulation has been, that it has made the Hindoos a reading people, for though many of them were able to read, not one in a hundred had any means of obtaining books. These were almost exclusively confined to the Brahmins; but now the Tracts furnish all with the means of instruction. Another beneficial effect is the diminution of Brahminical influence, for the people begin to perceive the deceptions which have been practised. We have been gratified by the eagerness with which these publications are received. Some

have travelled 40 and 60 miles for the sole purpose of begging religious Tracts. Persons who have carried away Tracts distributed at the festivals have brought their neighbours and kinsmen in the following year, to hear of this new way. One native afforded us much pleasure from the interest he took in our publications; he employed persons to copy the tracts, and has established a school for the instruction of children, in the principles they contain. Another individual who at the first disregarded a Tract, and laid it aside, some time afterwards again perused it, this led him to deep and serious reflection; his conscience was uneasy, and dissatisfied with his idolatry; he came to the Missionaries for further information, and God was pleased to open his heart to receive the Gospel; he was afterwards a most useful instrument in the distribution of these Tracts, and he died, giving pleasing evidence of the reality of his conversion to the faith.

Mr. Reeve then related several instances of benefit resulting from the distribution of Tracts among the Military, and concluded by moving the following Resolution :

That this meeting rejoices to hear of the many instances of usefulness which have resulted from the operations of the Society : and that JOSEPH RLYNIE, Esq. be the Treasurer, and the following Clergymen, Ministers, and Gentlemen, be the Secretaries and Committee for the year ensuing ; with an earnest recommendation to proceed actively in this work of faith and labour of love ; imploring the divine blessing on their exertions, and looking for guidance and direction to him who alone can prosper their endeavours, and make them effectual for the good of souls.

REV. S. THODEY

Read to the meeting a letter, which gave an interesting account of good effects produced by the distribution of the publications of the Society, among the prisoners in a county jail.

REV. F. BICKERSTETH.

After hearing the details of the report, which has been laid before you, I cannot refuse my testimony in behalf of this excellent institution ; and I give this testimony after a careful consideration of the objects and proceedings of the Society, for I have read most, if not all of its publications, and I have attended some at least of its Committees, and I can truly say, the more I know of this institution, the more cordially I love, and the more heartily I support it. This Society occupies ground common to Christians of every denomination, and I know nothing in its proceedings or publications, that should hinder any member of the established church from coming forward to circulate its Tracts, and join in its operations.

This Society enables us to do good far more extensively than we otherwise could, and some instances of this I am glad to mention.

[Mr. B. then related some instances of the usefulness of Tracts which he had witnessed during his frequent journeys.]

There is another point for which I feel under obligation to this Society. When engaged in the work of distribution, our hearts cannot but be raised up to the Father of mercies, entreating him to bless the Tracts we circulate, and consequently we are often kept in a spirit of prayer, when otherwise our thoughts would be wandering after trifling subjects.

I am not surprised that this Society meets with opposition. I look upon this as one strong proof of our success, and other institutions experience the same. I cordially approve of the motion which I have to propose: it is,

That this meeting approve the circulation of Tracts in Ireland: and that at the present period they consider it most important fully to recognize the principles upon which this Society has hitherto proceeded; namely, "the evangelical principles of the Reformation, in which Luther, Calvin, and Cranmer were agreed;" and trust, that without reference to points of a secular or merely controversial nature, the Committee will ever consider "the Luthers, the Melancthons, the Tindals, the Cranmers, the Latimers, and the Bradfords of former days, as their patterns in sound doctrine and active exertion."

Allow me to add a word with respect to Roman Catholics. I cannot for my own part, but rejoice in their activity, and their energy, it was needed to rouse protestants from their supineness. This, by the mercy of God, has directed our attention to those admirable and delightful writings—the works of the Reformers; I cannot but trust this institution will give increased attention to their works, and that many of them will be added to the list of its publications. My christian friends, we live in peculiar times. Never was the Church of Christ so roused, never were the enemies of that church so active. Now, our Saviour seems specially calling upon us to be decided; to come forward, and to shew whose we are, and whom we serve; to range ourselves on the Lord's side, and devote ourselves to him. May we carry on this great work in the spirit of faith and prayer, in the spirit of humility and love in the spirit of patient perseverance, and then I am sure it must have an issue far beyond our largest hopes and expectations.

Rev. W. URWICK, of *Sligo*.

If I had come to your Meeting with a heart cold as a stone, and with lips sealed in silence, methinks the sentiments of this Resolution would have at once softened the one, and

opened the other. In the first place, in the name of the *Irish Evangelical Society*, and in the name of all Ireland, permit me, most cordially, to return thanks to your Institution for the many thousand Tracts you have sent to that country for gratuitous distribution. I say, in the name of all Ireland; for, though there are millions in that land who do not appreciate the efforts that are making for their spiritual good, the time will unquestionably come, (God grant that it may be in this world,) when all the inhabitants of that land will know, will feel, and will acknowledge, that those who have endeavoured most zealously to disseminate the truths of the Gospel in their country, have indeed, been the best friends that Ireland ever knew.

I regard the dissemination of Tracts in Ireland, at the present moment, as peculiarly important. We have Bible Societies, but there is such a close look out upon those Institutions, that it is necessary for others to come forward, and invite the attention of the people to the truths of that blessed book, which involves our best interests, both in this world and in that which is to come. I look upon the TRACT Society as particularly important at the present juncture. The Roman Catholic press is at work with increasing activity; the Roman Catholic Clergy are circulating their publications, I may say, by wholesale; and many are employed by them as readers. You may see the people in their chapels, gathered round these readers, who are instructing them in the arguments usually advanced in support of their tenets; and on this principle I urge, that we should have Tracts such as your Society is now publishing.—*[A few words were lost owing to the clamour raised by some Roman Catholics who were present.]*

Without desiring to irritate the feelings of any person present, I must repeat, that as *they* are so active in *their* endeavours, there can be no reason why the sentiments of Protestants, and the facts regarding Protestantism, should not be permitted openly to be delivered.

These, Sir, are not times for shrinking. Let every man who feels the importance of the principles which he professes come forward, and openly declare them. Are not the principles of the Reformation as sacred now as they were when our Cranmers, our Bradfords, and our Latimers bled? When our Luthers and Calvins laboured and contended, in argument, even at the hazard of their lives? Shall we, who are permitted by the good providence of God to enjoy the pure Gospel, in consequence of their labours and sufferings, shrink from avowing their principles? Forbid it, common sense! May the providence and grace of Almighty God forbid!

Yes, ye, illustrious reformers of our faith! Your names shall

be had in everlasting remembrance, and engraven deeply and imperishably on the tablet of our hearts. So long as we have minds to think, and hearts to feel, and mouths to speak, we will stand forward to sustain according to our humble measure, those principles which tell us of the way of salvation for our souls.

If our controversy with the Church of Rome related only to modes of expression, to forms of worship, to rules of church government, then, from my heart, would I be one among the first who would stretch forth the right hand of fellowship to them; but I look upon our controversy as involving neither more nor less than the answer which is to be given to the most important question that ever enkindled the enquiry of the human mind. "HOW SHALL MAN BE JUST WITH GOD?" There is abroad through the world, and we fear it is making rapid progress, a feeling with the name of charity: but never, surely, was a name so holy, and excellent in itself, so basely misapplied as when it is given to a sentiment which tells us, that we must think well of every man whatsoever his creed, whatsoever his conduct may be; and that we must consider him as being in a state of salvation, and as sure of entering into the realms of bliss as those who, by divine grace, receive the truths of revelation.

We want not to censure, but let us not shrink from the truth. There is a revelation of divine charity; but sure that is not charity, which encourages a hope of immortal life, among those of our fellow creatures, who, when judged according to the standard of holy writ, cannot be considered as in a state of acceptance with God. That surely is not christian charity, which speaks peace to those whom the Bible declares to be at enmity with God. Thus runs the rule of Christian charity, "Grace be with all them that love our Lord Jesus Christ in sincerity." Here is the extent of it: now for its limits. "If any man have not the Spirit of Christ, he is none of His." From this rule we cannot, we dare not, depart, as we value our allegiance to the Sovereign who reigns above; and, if we seek the benefit of our fellow men we must not, we cannot, we dare not, *deceive* them.

Now, I cannot but consider the Roman Catholic Religion as tending, in proportion as its principles are received, to lead its votaries to look to other means of salvation, and to other mediators than Christ Jesus; and the Scripture tells us, that there is "none other name under heaven given amongst men, whereby we must be saved:" "Other foundation can no man lay than that is laid, which is Jesus Christ." And I must say, that Popery, *in proportion as its principles are received*, tends to draw

the attention of man from that one—that only—that all-sufficient mean, and to place the confidence of human beings in something else.

This resolution recognizes the principles of the Reformation, in which the illustrious names I have read were agreed. And what was the ground on which they met? It was this—*justification by faith alone, in the finished work of the Lord Jesus*, producing a change of heart and life, even sanctification by the Holy Spirit. And this, Sir, this is the rock upon which Popery splits: this is the principle against which all the energies of Popery do militate!

I took up this book some months ago: it gives a specimen of the sort of tracts or religious instructions, which are extensively circulated in Ireland; it is called, "*Meditations and Prayers adapted to the Stations, or the Holy Way to the Cross.*"

There are, about the city of Jerusalem, in the Holy Land, a number of places, the visiting of which, by pilgrims, is connected with the possession of certain privileges, particularly the grant of indulgences. This book is a display of Papal mercy; it gives, to a certain class of persons in the Roman Catholic communion in other countries, the full benefit of a visit to all these stations, provided they only say the prayers that are recorded in this book, before certain pictures or crosses on the walls of chapels.

Having explained the nature of the book, I will add, that I have seen these pictures hung round the walls of the Roman Catholic Chapel in Sligo, and I have seen poor deluded creatures at that town, actually performing their devotions, in order to gain that remission of sin, for themselves and others, which several Bulls of the Pope, prefixed to this book, engage shall be extended to such acts of devotion. Now we want something to meet these evils. Yes, we need books and tracts which expose the errors of Popery, and set forth the Gospel of the grace of God. Let us ever bear in mind, that the first of these points, without the other, is not enough; and, in pointing out the Roman Catholic errors, it is essential to bring forward the grace and mercy revealed in the Scriptures.

The energies of the church are roused in our days, and two mighty fields of operation have been entered upon: one is the resuming and carrying on the glorious work of the Reformation, which our forefathers commenced, but which, for a number of years, has comparatively slept: the other field of operation is the evangelization of the Pagan world, and while Ireland is dear to my heart, allow me to say, I desire to offer up the fulness of my prayers for the Missionaries abroad; and we trust these exertions will never, never cease, until the ran-

somed and regenerated church of God is presented before the world, as it appeared in the first ages, "fair as the moon" in christian graces; "clear as the sun," in the avowal of Christian doctrines; "terrible as an army with banners," in the operations of zeal, and the dissemination of her faith.

May the sun of righteousness, which has arisen upon this our world, year after year, day after day, advance in his splendour, and in his glory, and shine with increasing light, to moralize, to bless, and to save the world. And this we know will be accomplished, notwithstanding all the efforts of infidel persecutors and unbelievers, of every class and clime, who unite to hate that light, and wish to pluck it from its meridian sphere.—[*The persons who had previously interrupted the proceedings, continued to do so during Mr. Urwick's address; and when he had finished, again endeavoured to speak, but were told, that they could not be heard till the business of the Society was concluded.*]

The Rev. SAMUEL KILPIN

Moved the following Resolution:

That this Meeting presents cordial acknowledgments to the Auxiliary Societies and individual friends for their Contributions during the past year, and earnestly requests the friends of the Institution to adopt measures for the establishment of Auxiliaries in the numerous districts where the operations of the Society are comparatively unknown; not forgetting the importance of Ladies' Associations, and Juvenile Societies. And that the meeting trusts that those friends who may be about to make testamentary arrangements, will not be unmindful of the strong claims of this Society.

He earnestly pressed the importance of increased exertions in behalf of the Society, and detailed several methods which he had found of much use in promoting the circulation of Tracts. He related several very interesting instances of usefulness, which had come to his knowledge, and especially urged females and young persons to engage in this work, in their respective spheres of life.

Rev. W. NEWSTEAD, *from Ceylon,*

Seconded the Resolution, and bore testimony to the benefit of Tract distribution in India.

Rev. JOHN CLAYTON, Junr.

Moved the next Resolution, and said,

We are assembled to celebrate this day, as the Anniversary of

the birth-day of the RELIGIOUS TRACT SOCIETY, and it happens to be the anniversary of my own. Both of us were born in troublesome times. I came into the world at the time when riots disturbed this city. And, I think, this Society was formed twenty-six years ago, at a period momentous indeed, in the history of Europe. This time, however, is past, thanks be to God. We both have had some trials and afflictions to pass through; but, by the tender mercy of our Lord, both of us are still alive: and I wish that this Institution may have many happy and safe returns of this day. [Mr. Clayton then referred to the celebration of their birth-days by Pharaoh and Herod, as recorded in Scripture.]

Surely this season is a time of retrospection: and we shall find much cause of deep abasement before God. I do not refer to what may be our personal sins, so much as to our relative deficiencies and offences. Little, indeed, have we done for Him, to whom we owe so much. How little have we done in behalf of our fellow mortals in our immediate circles, in our own country, and in the world at large! Libations of wine, and offerings of frankincense, are frequently made on these occasions; but let ours be libations of tears, that we have done so little for Him, to whom we are indebted for all we enjoy. Let our aspirations of devotion, and our prayer, be "God, be merciful to me a sinner."

Then surely on this day we should consider who cherished this Society, and who has supported it to the present period. All the various efforts of successive years would have been utterly abortive, if *He*, who despises not the day of small things, and who will not break the bruised reed, nor quench the smoking flax, had not fostered this Institution. Let us not dwell with self-satisfaction on what has been effected. It is worthy of your observation, that when our divine Redeemer was raised to an eminence unknown to the sons of men, when the baffled tempter ceased from his fruitless toil, no smile of complacency beamed on his countenance: but, when he saw Satan, as lightning, fall from heaven, and beheld children crying "Hosanna to the Son of David," in that hour Jesus rejoiced in spirit, and said, "I thank thee, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight."

Again I would refer you to this day, as the Anniversary of our Society. May we be enabled to render it a season of renewed exertion, renewed dependance, renewed confidence, and renewed hope. I cannot but sympathize with the feelings of that Gentleman, who addressed you from Ireland, and rejoice that he has been heard in this place. I hate that

timorous spirit, which, like the spies, who had only half searched the land, would say, it is impossible for us to succeed. Let us go forward in the noble spirit that actuated Caleb of old, whose name signifies "all heart," and let us say, "we will go on and possess the land, for we are well able to overcome it." Let us be forward in the exercise of zeal; forward in liberality, and forward in erecting the standard of the cross. Let it bear this inscription on one side, like that of Constantine:

In hoc signo vinces:

"In this sign thou shalt conquer."

And on the other,

Soli Deo gloria,

"To God only give the glory."

Rev. RICHARD POPE, *late of Trinity College, Dublin.*

The Rev. Gentleman who last addressed you, made an improvement of the return of your Anniversary; and, in addition to his observations on that particular topic, allow me to add, another motto which just occurs to me. We are aware, that *because* Herod gave not God the glory, he was smitten with an awful and loathsome disease, which terminated his life. I trust the lesson which that melancholy event is calculated to afford, may sink deep into our hearts, and lead us to say, in the sincerity of our souls, "Not unto us, O, Lord, not unto us, but unto thy name, give glory; for thy mercy, and for thy truth's sake."

It grieved me to find any one oppose that expression of Protestant feeling, which burst forth since I entered this assembly. When I make use of this expression, Protestant feeling, I do not for one moment apply that language in the least degree, to political affairs. I make use of it only in reference to those great evangelical truths, upon which the whole system of the Reformation stands. I apply it to that great doctrinal truth, justification and acceptance before God, by the mediatorial work of the Lamb that was slain, as the only ground of hope. I apply it to the important tenets which the Reformers taught, even the words of our Lord, that "except a man be born again, he cannot enter into the kingdom of heaven." Allow me, then, to say why I rejoiced at the burst of Protestant feeling. It shewed that this Assembly, at least, was alive to the important, the momentous nature of this great leading truth. And permit me to embrace this opportunity of stating to the friends of Protestantism, in this country, that they have *much need* to be on the alert.

I state fearlessly that Popery is on the alert, I can tell you that it is making many proselytes. In Lancashire, persons connected with a well known establishment in that county, are active in circulating Tracts, in opposition to the Protestant faith. In the west of England, and in other districts, the Roman Catholics are also on the increase, and at Norwich they have recently made many proselytes.

The Resolution which I have the honor to second, is,

That this Meeting rejoices to hear of the increased operations of many Tract Societies on the Continent, and also of the formation of a National Institution in the United States of America: congratulating the friends of Tract distribution in that country upon such an important event, and trusting that the noble spirit of liberality with which large contributions have been raised for its funds, will stimulate the friends of the Religious Tract Society to greater exertions.

This resolution must afford gratification to every friend of humanity, and to every friend of truth, for the human mind throughout the world, has received a most extraordinary impulse, and must go forward. An appetite for knowledge, and for information, has been universally excited; that desire for knowledge must be met, and must be satisfied. If the friends of truth do not provide wholesome aliment, is it necessary for me to say that the adversary of souls, and evil disposed men, will produce that which is of a deleterious nature? It is true, the Bible Institutions circulate, very extensively, copies of the sacred Scriptures. We rejoice in their labours, and we seek the blessing of God on their efforts; we hold them as the very sum and centre of Christian exertion, but at the same time we know there is naturally a disgust in the human mind to the Scriptures. We know that man by nature is alienated from God, that his affections are turned away from the author of his existence, and by natural inclination his mind will be led away from the Scriptures of everlasting life and holiness.

Now Tract Societies, and other institutions appear to me precisely fitted to form a connecting link between the human mind and the sacred volume. May I not compare a Tract to a slender skiff, in which the human mind, if once embarked, may, by the blessing of God, be safely landed on the shores of revealed truth?

I might be expected, as an Irishman, to make a few remarks upon what is passing in my own country. Permit me, first to unite with my friend in returning thanks to this Society for the liberal donations of Tracts with which you have favored us. We thank you more especially at the present period, inasmuch as we are deeply convinced that the present era calls for special exertion.

I need not tell you, that various educational societies have been in operation for some time. They have prepared the way for the distribution of Tracts. I would add, for your encouragement, that a spirit of enquiry has been excited on the subject of religion. As one proof of this, I would state, that a Tract Society was established some short time since in the city of Cork, and in the course of three months, 11,000 Tracts, and 3000 books were sold at the depository.

I will conclude, by remarking, that one reason why this Society should go forward, is because the Roman Catholic Association has pledged itself to circulate Tracts against the doctrines of Protestantism. Surely, you should meet these efforts by circulating Tracts which will exhibit the evils of Popery, and point to the Saviour as the only basis of a sinner's hope. Another reason is, the instructions communicated in the Roman Catholic schools are such, as, being a Protestant, I must condemn. I am convinced that if you were to see the catechism generally used in Ireland, and how directly its sentiments are opposed to the Scriptures of everlasting life, your zeal and your energies would be redoubled for the circulation of Religious Tracts in that country. A third reason why I conceive that your exertions are called for, is in reference to the historical fact, that in Ireland the great mass of the people owe their subjection to the See of Rome, to their connexion with England. The church in Ireland was not subjected to the See of Rome till the reign of Henry II. who conquered that island. Surely if England first imposed the yoke of Popery on that land, it should be the first to emancipate the sons and daughters of Erin, and earnestly seek to bring them to the glorious liberty of the sons of God!!—[*The Meeting was again interrupted by the strenuous endeavours of the Roman Catholic Gentlemen to address the assembly, upon which Mr. Urwick rose, and said that if they wished to make any observations upon what he had advanced, he hoped the Meeting would permit them to speak after the business of the Society was concluded; and that he would endeavour to reply, and doubted not Mr. Pope would do the same.*]

Rev. Dr. CODMAN, *from America,*

Briefly acknowledged the kind co-operation of the RELIGIOUS TRACT SOCIETY, with the Tract Societies in his own country.

Rev. JOHN HOOPER moved,

That this Meeting affectionately congratulates the Chairman on the increasing stability of this Society, over which he has presided since its establishment, trusting that he will long be spared to witness its prosperity, and that our thanks are due to him for presiding on the present occasion.

He related an interesting anecdote of an itinerant vender of Tracts, whose mind appeared to have been influenced by the truths contained in those little publications, and whose life was preserved under a mistaken accusation for robbery, by having sold a Tract to a lady, which enabled her to prove an alibi in his behalf.

THOMAS PELLATT, Esq.

Seconded the vote of thanks to the Chairman, which was carried unanimously; and, it having been briefly acknowledged, Mr. Reyner quitted the Chair. Mr. Pellatt then stated, that *the business of the TRACT SOCIETY was concluded.*

Mr. Pellatt added, "The Gentleman who wishes to address the Meeting, will now have an opportunity of being heard. I hope he will be listened to with much patience, and doubt not he will be fully answered."





AN
ACCOUNT
OF THE
Discussion,
SUBSEQUENT TO THE ANNIVERSARY
OF THE
RELIGIOUS TRACT SOCIETY.

DR. CONQUEST said that, as a discussion was about to take place, it was desirable a Chairman should be appointed, and proposed that **JOHN KEY**, Esq. Alderman and Sheriff, be requested to take the Chair, which was received with general approbation.

Mr. Sheriff KEY then said, that he came to the Meeting, hoping to be allowed to enjoy the pleasure which it must excite, without being required to take any part in the business of the day, still less to occupy the situation to which he now was called. He put it to the Meeting, whether they wished to hear the Gentlemen who desired to address them; and this being loudly answered in the affirmative, he intreated them to listen patiently to all that might be advanced, and by no means to prevent that freedom of discussion and full opportunity for argument, which ought to be allowed upon such an occasion.

The Roman Catholic Gentlemen who had interrupted

the business of the Society, by beginning to express their sentiments during the proceedings of the Anniversary, were admitted to the platform, and one of them who came forward to address the Meeting, was requested to give his name.

He stated that his name was JOHN FITZGERALD, and that he resided at Kennington, and was announced accordingly.

He then proceeded, as follows :

It is with much pain to my own feelings that I intrude myself on the attention of the meeting ; but, from circumstances that have arisen, and reflections that have been cast on us, I feel bound, as an Irishman, to throw myself on your indulgence. This day I have heard much that gratified me, I have listened with much pleasure to as able orators as I have ever heard ; but, notwithstanding all the talent they possess, I conceive they have been led astray. As to what has taken place in England, and in Foreign Countries ; with respect to the proceedings of the Tract Society in the rescuing of any individuals from the grasp of vice, no one rejoiced more than I did : but when the gentlemen from Ireland spoke, I thought I was bound to say something in palliation of the charges they advanced. I thought I should be allowed this indulgence, from the burst of feeling which was excited, when the gentleman said, he was sorry, that in Protestant London, a Protestant should have, elsewhere, been put down. I said, Surely, the same feeling would lead this meeting to hear a Catholic.

I am a Catholic from the purest conviction, and no person in this world would be more ready than I should be, to leave the pale of that church, if its absurdities were pointed out to me so that I could discern them. What do we gain by being Catholics ? Nothing ; and even in this room I have heard a hissing against us, which must have arisen from the feeling, " What mean wretches these must be !" (*Cries of No, no.*)

As to your solicitude to attend to Ireland, from the threefold causes mentioned by the Rev. Mr. Pope, allow me to state a few things in reply. Ireland is unfortunately ignorant, and Gentlemen know it; were I to trace the cause you would not be surprised that it exists; and where ignorance does exist, barbarity in a great degree, and a want of those principles which emanate from education, must be found. Is the Catholic religion the cause of it? Let us look through Ireland for the thirty years during which its inhabitants have been allowed to educate their children. By the laws passed in Queen Anne's time, the Catholic parent who educated his child was liable to penalties; and if his child was sent abroad he was disinherited. What could be expected but ignorance, from such laws? Thanks to our late monarch, these laws were repealed. The result has been that Catholic schools have been established throughout the whole of Ireland—much has been done by the few rich in that country—and much more has been done by the poor themselves, to obtain education, than could have been possibly expected. In Cork, at present, there are 3000 children under the care of the Catholic clergymen. In a book entitled a “*Tour through Ireland*,” 6000 children are enumerated as in Catholic schools in Dublin. I would ask whether more could be expected from the poverty of the generality of the Catholics. They are numerous, but they are poor. There are a few rich individuals among them, but they have their rank to support, and their charitable institutions; and for these great allowance should be made.

There are many fathers and mothers present; I am a father myself, and would appeal to your maternal, and your fatherly feelings. If you were in that country—if you were a Catholic father or mother, What would your feelings be to find the child of your affections and solicitude, whom you had nourished and watched over, start, and spurn the creed which you followed? I say a Catholic; I thought it would have been

left to past ages to use the term "popery," as the legislature called us Roman Catholics, and had dropped the other expression. I maintain, that when a child has been taught a certain creed, and he is told to oppose the tenets of his parents, it will raise a storm around him in which the feelings of filial affection and duty will be swept away. I may be in error, but I have seen the warm feelings of my countrymen, and I will leave you to suppose whether a person possessed of these feelings (and my countrymen have exuberant feelings) would not manifest the sentiments of a parent in such a case? I am told perhaps, that he should pray, and that he would then get the better of those feelings; but man is man after all, and his feelings will perhaps get the better of his religion. Man is naturally humane; I mean to say that he is merciful, kind, and feeling, I describe man as he is *at home*, and there I say he is naturally merciful; but he will run riot when religion is in the case. To prove this I would only ask you to turn to the page of history.

I am told that the stigma of persecution lies on the creed I profess; but all have formerly been equally guilty and wild. And why? The age was unenlightened, barbarism covered the land; but as soon as education, through printing, began to spread abroad, a great alteration took place. And which were the first States that granted toleration? They were Catholic: Hungary, Poland, and others. These States first permitted toleration, and if others have followed the same plan, they have followed the example set them by the Catholics. Our religion is a religion of peace and charity: if bad men have wrested it to bad purposes, that was their fault, we are not to attack a whole body because a part of it is guilty. If the finger is contaminated the body may still be sound.

I will say with respect to Ireland that the very Gentleman who has distinguished himself here to day was active in the discussions at Carlow. What was the result of the Carlow

meeting? Instead of leading to the harmonious feelings which I should wish to see, it produced hatred, revenge, and violence. I do not mean but that every man should be able to give a reason for the hope that is in him; and every clergyman should make his flock acquainted with the principal arguments that support his creed. If it can be shewn that these arguments are false, then let it be done; but I do not conceive those men should be reproached who try to make their flock acquainted with their creed. Something has been said of the Jesuits of Lancashire. I can completely contradict the assertion of the issuing of publications from the Seminary at Stonyhurst. None ever were published but by one person, and he was a private individual in the seminary. If the Rev. Mr. Pope were to publish a Tract, it would not be considered as emanating from the Tract Society. That person published the Tract referred to, as a parish priest, and not as a Jesuit. Why did he publish the Tract? Persons were very busy vilifying his creed, and he thought he had a right to oppose by his pen, as well as by his preaching. Is there any Gentleman who would condemn him for that? (*cries of no, no.*) Whether the Roman Catholic Religion is increasing I cannot say. That they are a numerous body, I think, and that they have always been the same number, in proportion to the general population of the land; nations increase, and bodies will increase also. That many conversions have taken place I should be apt to doubt. Why should the Catholics be vilified?—The word vilified appears to give offence. If I use too strong expressions I throw myself upon your indulgence, but I thought the language used against us was too strong for the occasion, and therefore I used the word vilified.

The book which has been quoted, and which I hold in my hand, I have never heard of before, but that it exists is plain. From the nature of it, I see nothing in it to call offensive, and I see nothing in it that calls for censure. With your approbation

I will read a passage, in a part of the book I have casually opened. [*He then read some prayers addressed to the Saviour.**]

Allow me now to ask, if these excellent prayers which I have read deserve the description which has been given, and which I was much grieved to hear.

I was surprised to hear the censures on the Roman Catholic catechism, for I know that it contains truth from the beginning to the end ; and I never found any thing in it that could hurt the most pious mind. If the Gentleman had quoted any part that he objected to, I should have had something tangible to grapple with, I am only sorry that I have not the book with me.

* *The following is the first prayer in this book, and we believe it is one of which this Gentleman read a part :*

“ O Jesus, treasure of my soul, infinitely good, infinitely merciful ! behold me prostrate at your sacred feet ; sinner as I am, I fly to the arms of your mercy, and implore that grace, which melts and converts, the grace of true compunction. I have offended you, adorable Jesus ! I repent, let the fervor of my love equal the horror of my ingratitude. Grant me to offer devoutly this Way of the Cross, in memory of that painful journey you travelled for our redemption to the cross of Calvary, with the holy design to reform my morals, to amend my life, and to gain these indulgences granted by your vicars on earth. I apply one for my miserable soul, the rest in suffrage for the souls in purgatory, particularly N. N. (*here mention the souls and intention for which you intend to apply them.*) I begin this devotion under your sacred protection, and in imitation of your dolorous mother. Let then this holy exercise obtain for me mercy in this life, and glory in the next. Amen, Jesus !”

The book thus concludes, “ One of the Clergymen of the Chapel reads the meditation and prayer proper for each station, you have only to accompany him in silent attention, from station to station, to think on what he reads, and what he prays.”

Any lady or gentleman could procure it at Keating's, Paternoster Row, and would thus be able to see the instruction which is communicated to the Catholic children. They would find their duty to love God and their neighbour pointed out. Dr. Watts has taken, almost verbatim, the greater part of his catechism from that of the Roman Catholics, as will be seen by those who compare the two together*. Many things he has left out, but still I do not find fault with him for that; he has taken what he considered good, and I suppose left us the good and the bad together. I am sorry to intrude, (*go on.*) I do not know whether what I have said may have any effect upon you, but I would entreat you to examine the real principles of the Catholic religion, and you will find that it is not what it has been represented to be. I recommend you to examine the creed of the Catholic, in books which he says contain his creed. If you differ from him in many things, still you will there find a body of piety which will lead to that heaven to which we all wish to go.

REV. RICHARD POPE, M.A. of *Dublin*.

Conscious, Mr. Chairman, that much natural infirmity is apt to cleave to those individuals who take part in controversial discussions, ere I present myself in reply to the Gentleman who has just addressed you, I feel anxious to lift up my soul to the great Father of spirits, to that God who is love, that by the influence of his divine Spirit, and for the sake of his well-beloved Son, I may be enabled to speak under the influence of genuine Christian charity, and may treat him with the feeling of a Brother; while, as a man and a Christian, I must differ from him in sentiment. I am glad that he has had an opportunity of addressing the present Meeting, and

* In the Appendix the reader will find some extracts from this Catechism.

that a fair hearing has been given to him: for I am firmly convinced, that discussion always conduces to the advancement of truth. Believe me, Sir, it was not with feelings of gratification that I referred to the system of religion, which prevails in my own country; and be assured, I should not dwell on it, did I not conceive it to be erroneous. Nor was it from feelings of satisfaction that I was induced to draw aside the veil; I did it with a desire to excite the pity and commiseration of the present audience, on behalf of my native soil. The Gentleman regretted, that a greater spirit of liberality did not prevail in this assembly: allow me to reply with my Reverend Brother, that there is a point at which real charity terminates; if by the light of that revelation with which God has blessed us, I am convinced that my brother is in error; if I think him walking in the broad path that leads to perdition, do I evidence the possession of real charity if I suffer him to pursue his devious course without interruption? But I act like a Christian and like a Philanthropist, in the best sense of the word, when I use my humble endeavours to convince him of his error.

I assure you, Sir, that whatever has been said of that system, of which this Gentleman professes to be the Advocate, it has been spared from some exposures, for it is in our power to bring forward many more superstitious practices than those to which the attention of this Meeting has been called, which prevail in Ireland, and at which cultivated and enlightened humanity must shudder.

The learned Gentleman stated, boldly and fearlessly, (and I desire to give him credit for the declaration,) that were he convinced of the errors of the Church of Rome, he would most willingly leave the community to which he is attached. I know not whether this is the place to enter on a discussion upon the differences between the two Churches, but I am ready, whenever the Gentleman pleases, to enter calmly on the subject, and to appeal to the Scriptures, which are the

reservoir of divine truth ; and, upon the law and the testimony, to erect the standard of my sentiments.

The learned Gentleman observed, that when speaking of Ireland being ignorant, we should remember the cause of that ignorance ; when we call it to mind, to a certain extent we must weep over Ireland's wrongs : but this Society, and kindred Institutions, have nothing to do with the cause of that ignorance—they would endeavour to make reparation for the past. The learned Gentleman has candidly admitted, that the peasantry of Ireland are uneducated, but states, that the Church of Rome does not sanction, in any respect, their ignorance. I would refer to her general practice, and would remind him of a sentence of Cardinal Bellarmine, “ that ignorance is the mother of devotion.” He, however, reminds us of what has been done since the Roman Catholics were allowed to educate their children. It appears to me, that little, comparatively speaking, has been done ; and very little indeed, till within the last year and a half. I state, Sir, that the children of Roman Catholics were not at all generally educated, till various benevolent Institutions started forth ; and then I admit that the Roman Priesthood, alarmed for the rising generation of their flock, and afraid lest the Scriptures should be circulated among them ; I admit that they then did, in many cases, establish schools, *in opposition to various other schools*. The learned Gentleman adverted to Cork ; I can tell him of a fact which occurred within two miles of that city, in the part of the country in which I reside. I lived some years in that neighbourhood, and to my shame I tell it, that I saw, year after year, many children crowding the road-side, leading to Cork, without any effort being made to communicate instruction to them. At length a school was established, under the Munster Branch of the London Hibernian Society ; the children were making the most gratifying progress, and several of the parents called on the conductors

of the school, to return thanks to them for the pleasing amendment which had taken place in the conduct of their children. But a cloud soon arose over this delightful prospect. A school was established by the Priest in that parish, and several of the children were withdrawn, at his command, from that in which they usually attended, although there was no attempt to induce them to leave the creed of their parents. In several other schools similar occurrences have taken place. When the Commissioners of Education went through the various districts of Ireland, many children were exhibited to them in Roman Catholic Seminaries, who had been taught in the London Hibernian and other Schools. The Gentleman has told us that 3000 children are educated in the Roman Catholic Schools, in Cork; I do not take it upon me to deny it: but I will take it upon me to say, that on the establishment of a Lancasterian Seminary, many Protestants subscribed to it, as it was a school on the Lancasterian plan; but now, Sir, I regret to say, it has altogether become a Roman Catholic School, *the Scriptures are now excluded*, and its funds are devoted to bring up the children in the knowledge of the principles contained in Dr. Butler's Catechism, which contains sentiments which every Protestant must censure most unequivocally. He told us, that one evil from the instruction given by these Societies was, that the child, whose faith might be shaken by learning the sacred volume, would be led to spurn his parents. I do not coincide with this statement; such effects never can result from being taught the truths of the Bible: for sure I am, that if a child is under the teaching of the Spirit of God, if his understanding, judgment, conscience, and affections, are influenced by the Spirit of truth, so far from disposing him to despise his parents, the Bible will lead him to pity and to pray for them, and to use his exertions to bring them over to the light of truth, and he will let his light so shine before his parents, that they, seeing his good works, may glorify his Father which

is in Heaven; and I would trust that the kindness of the child might produce this impression, "I will go with you, for God is with you."

But were I for a moment to allow the truth of the statement, is it to be told to us, in the nineteenth century, that because our fathers have thought so and so, we are to walk in their steps? I am not a Christian because I live in a Christian land, nor because I received a Christian education, nor because I received my birth from Christian parents; I am a Christian because I am personally convinced of the truth of revelation. Religion is a personal thing. Religion is not like hereditary property. To make a Christian requires a different power: it requires the Spirit of Jehovah, to bring the Gospel with power and demonstration to the hearts of men, the change it introduces delivers the soul from condemnation, and makes it meet for the inheritance of the saints of light. The learned Gentleman has adverted to past ages, and he told us of the good the Church of Rome has done. I could remind him of the Waldenses, and their persecutions; also the revocation of the Edict of Nantes, and many other subjects upon which it is painful to dwell. If the Church of Rome be not the enemy of the intellectual expansion of the human mind, why does she not aid, liberally, generously, and manfully, in every effort that is calculated to diffuse light and knowledge in the countries where she has flourished? The Gentleman talked of the evils and animosities which arose from the Bible Meeting at Carlow. I beg to advert to the fact, that 200 Roman Catholics came, of their own accord, to hear a lecture on the Scriptures of everlasting life, and they conducted themselves with the greatest propriety. I remained at Carlow for a fortnight after the day of the meeting; and, during that time, I received no personal insult whatsoever. But were we to admit his assertion to be true, what would it prove? The Apostles of old were described as those who turned the world upside down, and I

would remind him, that St. Paul was called to harangue a tumultuous assembly, at Ephesus, and was exposed to broken bones, confusion, and bloodshed. These circumstances, so far from discouraging us, should stimulate us to renewed exertions, and we should not count our lives dear, so that we might finish our course with joy, and the ministry which we have received of the Lord Jesus.

The Gentleman observed, that the Priests were vilified; the sense of the Meeting regretted this interpretation of what had been said. The representations made as to Stonyhurst, were not intended to vilify them, or to say that they had no right to state their cause; (*hear, hear,*) but their exertions were adduced as a reason for stimulating the efforts of the friends of truth, in order to meet such attempts, especially by the circulation of Tracts.

With respect to the increase of the Roman Catholics in this country, not a long time since, a number of children, who had belonged to the Protestant communion, were baptized into the Church of Rome, at Norwich. I have not a copy of "*Butler's Catechism*;" but I stake my own character upon the assertion I make, that it contains much which is in direct opposition to the Scripture. I will only make this one observation in conclusion, that were I to take the learned Gentleman on his own ground, and could allow that the Roman Catholics are making the greatest efforts, to increase education; I should rejoice, and say, they are preparing the way for the efforts of this Institution, which will be ready to give books to those children who have learned to read in Roman Catholic Schools.

THOMAS ROLPH, Esq. then addressed the Meeting.

I am a son of one of the oldest Members of the Rev. Mr. Upton's Church, and am known to the Dissenting Minister at Cobham. I am the only member of my family that is a Roman Catholic. From sincere conviction I am such.

It has materially militated against my worldly interests, but I have decided upon the principle expressed by Dr. Watts :

“ Seize upon truth where'er 'tis found
 “ Amongst your friends, amongst your foes,
 “ On Christian or on Heathen ground ;
 “ The flower's divine where'er it grows ;
 “ Neglect the prickles and assume the rose *.”

A Rev. Gentleman who addressed you, thought fit, perhaps unconsciously, to say, that Catholics placed more dependance on other things than on Christ ; and he gave this as a reason for excluding them from the kingdom of heaven. (*No, no.*) The Rev. Gentleman from America said, there were ninety millions of Roman Catholics ; and I ask, can charity suppose that they are all to be excluded from the pale of salvation ? Look at all the burial grounds of England ; what are they filled with ? With the bones of Catholics. Who built your Gothic edifices ? who preserved the Bible ? who preserved the sciences in the middle ages ?—it was the Catholics. The Rev. Mr. Bickersteth referred to the writings of the Reformers. He pointed out the coincidence that existed among them, and urged their circulation. I can state, honestly and fearlessly, that nothing ever convinced me more of the truth of the Catholic religion, than reading the works of the Reformers themselves ; they are referred to as the fertile sources of declamation, and their names are used, not to excite the spirit of enquiry, but rather to excite the angry passions of the mind ; but it is by calm discussion alone that we must decide.

The reason why Ireland is uneducated, is the system of coercion, and the sanguinary Penal Statutes, which armed the father against the son, and the son against the father. The

* *Improvement of the Mind.* Chap. IV.

Penal Statutes prevented the Irish from being a fair, noble, generous, and enlightened people.

I spurn the accusation, that there is any principle in the Catholic Faith which opposes intellectual expansion. Was not Fenelon*, the elegant author of *Telemachus*, who taught how kings were to govern, and how subjects were to obey, a Catholic? I will ask, was the illustrious Sir Thomas More, the author of the *Utopia*, a man of high intellect, and of invincible constancy, that great hero of the champion of the Faith of Catholics, was he a man that dreaded or derided intellectual expansion? If the sentiment which has been quoted, can be found in the works of Cardinal Bellarmine; let it be contrasted with his reasoning, in other parts of his writings, and I do not fear the result.

The Rev. J. Clayton referred to those troublous times, in which fanatics attacked the Catholics, (1780,) and displayed their bigotry, while Catholic principles were not listened to, and were not appreciated. Contrast the principles of the Catholic Priests in Ireland, with those of the promoters of the riots just mentioned; Father O'Leary went himself among banditti, and stopped the progress of disaffection. A Gentleman referred to the "moral ignorance and depravity" of the Catholics. I will only reply, that when these people shall be summoned by the Archangel, they will arise free from the guilt with which they are charged. I am thankful that you have felt a disposition to hear what we had to advance. I again refer you, with pride, to the controversies of Dr. Milner, as to which Lord Stanhope said, the Catholic had the best of the argument.

* Fenelon, Pascal, and many other writers belonging to the Church of Rome, who manifested a *truly Catholic* spirit, are placed among the list of authors whose works, either in whole or in part, are forbidden by the Church to be read, and will be found included in the list called "*Index Expurgatorius*," printed at Rome in the last year.

I refer you to Lingard, who dissipates the unjust prejudices which have been raised against Catholics, and whose History of England will put to flight and shame almost every other history extant. It has been said, that there is a certain point at which charity must stop; but, if people were actuated by the spirit of love, which Christ taught, their love would never stop at any point; all these heart-burnings and bickerings would be done with for ever. With the principles of the TRACT SOCIETY I agree; it is a mighty weapon: but why turn such an instrument to the raking up of discord. I have never before met with the Rev. Mr. Bickersteth*; and I now say, that more mendacious accusations were never made against any body of Christians, than he has made against the Catholics, in a work, called "*Helps to Reading the Holy Scriptures.*" I would disavow and abandon my religion, if I could not prove

* Mr. Bickersteth had been obliged to leave the Meeting soon after he concluded his address; and it is but justice to Mr. Rolph to mention, that on being reminded that Mr. Bickersteth was not present, he was about to abstain from his observations on "*The Scripture Help*;" but was desired, by a friend of Mr. Bickersteth's, to state all that he had to say, without reserve. The observations alluded to by Mr. Rolph, will be found in "*The Catholic Miscellany*" for August, 1823. It will probably be sufficient to state, that the principal charge is founded on a typographical error in punctuation, the printer having inserted a comma in the wrong place; viz. "Boniface, the third Bishop of Rome," instead of "Boniface the Third, Bishop of Rome"!!! Another charge against Mr. Bickersteth is for asserting, that "the Waldenses preached the true and everlasting Gospel!"

Both the Gentlemen who spoke in favor of the Church of Rome, were fully and fairly heard; and, although expressions of indignation occasionally were excited by some of their assertions, these interruptions were repressed by the Chairman, and they were requested and encouraged to proceed as long as they pleased.

this assertion to the satisfaction of all present. I have proved it in some strictures I have published; I have proved that he has descended to make wilful errors in punctuation, to favour his cause; and I wish this fact may go to Mr. Bickersteth.

A Gentleman said, there were Catholic Schools in Tipperary and Cork; he might have added, that there were more scholars in Catholic Munster than in Protestant Ulster. I shall rejoice when the rose, the thistle, and the shamrock are united together in the indissoluble bond of charity. When we are united, we shall be enlightened, and be made the instruments of extending intellect and science throughout the world.

Rev. W. URWICK, of Sligo.

I confess, I feel at this moment the purest satisfaction which I have felt since I have visited this city; that the advocates of the Roman Catholic Religion have had an opportunity of fully and freely delivering their sentiments. Certainly, Mr. Chairman, it would be unreasonable, that the business of a Society, convened for specific purposes, and founded on specific principles, should be allowed to be interrupted and stopped in its progress, by every friend or foe who chooses to rise; but I do rejoice, that after the Meeting of this Society ceased, an opportunity for calm discussion has been afforded.

Permit me solemnly to affirm, that I arise with no feelings of political hostility, or of bigotry, towards the Gentlemen who have addressed you, or the Church to which they belong. Allow me to advert to the allusion made personally to myself, as to the "*Holy Way to the Cross*;" the Gentleman has read two pages, and has challenged this enlightened assembly, and has challenged us, to point out any fundamental error. It is not against any page, but it is against the principle of the book altogether, that I direct my animadversions; for, were the Bible itself, and obedience to it by mortals, substituted,

instead of the sacrifice and righteousness of the Lord Jesus Christ, as the way of obtaining pardon, I would as much object against the Bible as against that book. Here is the principle on which I stand. It is not the mere expressions in this book that I refer to, though I could point out enough that is erroneous; *but because a compliance with the conditions in this book, is made the condition of pardon*, and thus it destroys the doctrine of the grace of God. The law of Moses was excellent; but there was a use of that law condemned and censured, by the selfsame authority by which it was given. I mean, when conformity to the ceremonies and precepts of the law was substituted, instead of the sacrifice of the cross. "If righteousness come by the law, then is Christ dead in vain." I could occupy the time of this Meeting by reading, page after page, which I am sure you must object to as much as I do myself. The several bulls of the Pope, recommending this worship, are here, and in substance say, that indulgences, or remission of sins, are to be attained by the performance of these ceremonies, not by Him who is the object of our adoration, and to whom they refer.

But I have here a page which I have taken at random; I will read it.—

It is entitled "Prayer," and begins "O suffering Son of God."—[*Mr. U. then read a Prayer.*]—To whom is the first invocation addressed? But what follows? The person upon his bended knee, in the attitude of prayer, and his heart moving with feelings of devotion, in the self-same position, the self-same feeling with which he addressed the Eternal, exclaims, at length, "O, blessed Virgin, Mother of sorrows! you are permitted to embrace your beloved Son."

Then, turning to another and worthier object, our blessed Lord, in the self-same posture, the self-same feeling, the soul proceeds:—"Yes, O Lord! the infernal fury of the Jews has at length prevailed; yet we renew their barbarity, crucifying you by our sins, inflicting new wounds."

And then, reverting to the former being who was addressed, the Virgin Mary, it proceeds, "Most afflicted Mother of my Redeemer, I conjure you, by the pains and torments you suffered in the common cause of salvation, to *obtain* for me, by *your* powerful intercession, pardon of my sins, and grace to weep with a sympathizing feeling, your's and your son's afflictions."

I put it to the Roman Catholic Gentlemen themselves, to say, whether this be not placing the Virgin Mary on an equality with that adorable Saviour, of whom inspiration testifies. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins." "There is one God and one mediator between God and man, the man Jesus Christ, who gave himself a ransom for all." I have now done with "the way" to the cross; would that it were the true way; would that the way of faith were here set forth, and that all the Irish Catholics were walking in *that* way.

I affirm with confidence, grounded on the Scriptures, not only that if a man place *more* dependence on other things, but if he place *any* dependence, on ought beside that divine righteousness which was consummated when Immanuel bled, neither man, nor angel, nor all the powers upon earth, nor all the powers in hell, nor all in heaven (were it possible such a thought could enter there,) could save that man from the wrath to come, who despised this "*only way*" to the mansions of immortality.

We have been charged with a breach of charity; but it came with an ill grace from the community to which the Gentleman belongs. If he be a consistent Roman Catholic, he has avowed the Creed of Pope Pius, who, after reciting the belief of the divinity of Christ, the unity of God, the eternity of God, and other principles recognized by Protestants as well as Roman Catholics, goes on to recite the various peculiarities of the Church of Rome:—Purgatory; the sacrifice of the Mass;

Penance; that the Bishop of Rome is universal bishop; and then concludes, by declaring this is the true faith, without which it is impossible that any man can be saved. The Gentleman has said, that we suppose ninety millions of Catholics to be in a dangerous state; but what is the supposition of his Church in regard to the entire mass of Protestants, if he is a consistent Catholic? It is not our belief, that those who differ from us will perish; but we maintain, that let a man's name or forms be what they may, whether Protestant or Roman Catholic, if he embraces the doctrine of a sinner's salvation, as laid down in Holy Scripture, he will be saved; and we object to the tenets of the Roman Catholic religion, because we consider that they subvert and overturn these truths.

The Gentleman has stated, that the Roman Catholic Religion has been the great patron of science; I ask, under what system of religion it was that the dark ages reached the climax of ignorance and error, and the desolation of all that was intellectually great and good, from which, by the blessing of God, the principles of the Reformation delivered us? He has mentioned Fenelon's name, to shew that the Church of Rome can boast of intellectual and moral greatness; does he know that Fenelon, with Pascal, approved and proclaimed the doctrines of Jansenism, which doctrines are held by us, and are designated the doctrines of grace; and which principles were condemned from the papal throne, by the Bull *Unigenitus*.

I was surprised, after the Gentleman had listened to the proceedings of this day, to hear him declare, that he approved of the principles of the RELIGIOUS TRACT SOCIETY, when the resolution I had the honor of seconding, expressly recognized the principles of the Reformation as the principles of the Tract Society. I will now close, for I do not recollect any thing else important that was advanced, even if the things I have commented on be considered as important.

But I am reminded that it was said, I affirmed, that the

Irish were darkened with moral ignorance, and hardened with depravity. As Protestants, we admit that not Roman Catholics alone, but all men, are blinded or hardened with depravity; until God, who commanded light to shine out of darkness, shines in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.

I must say, that the Roman Catholic religion in Ireland, is what it is represented to be; when we refer to the decrees of the Council of Trent, and the Canons, by which the mass, the wafer of transubstantiation is asserted to be changed into the body, blood, soul, and divinity of Jesus Christ, and is offered unto God as a true and sufficient sacrifice for the sins of the living and the dead. I put it to the Gentlemen present, whether the same authority has not branded with its censure and its anathema, the position. that man is justified in the sight of God, by faith, without works; but what say the Scriptures themselves: "If any man love not the Lord Jesus Christ in sincerity, let him be anathema maranatha." Let this controversy continue; let these discussions be kindled through the British Isles, wherever these two systems reach, while they are conducted in a charitable Christian spirit; for it is a question of far greater moment than all the theories of men of science, and all the problems of the mathematician: let this question be probed to the very bottom; for the dearest interests of the human mind, and the most important of the divine purposes are involved in the consideration.

This year is the year of jubilee with the Roman Catholics. A Papal Bull has been published, which promises a full and complete forgiveness of all sin, to all persons who will visit the threshold of the Apostles in the city of Rome. But we wish that it may, in our view of things, be a year of jubilee. O, that every Roman Catholic may hear the glad tidings of mercy, redemption, and glory, not purchased from the merits of their Church, but granted by virtue of the merits of Jesus Christ;

not bestowed by the exercise of papal power, but by the exercise of the divine authority of that Saviour, who is exalted at the right hand of God, a Prince and a Saviour, to give repentance to Israel and remission of sins. We can truly say, that we have kept back many things rather than put them forward; and the Roman Catholics, if they consult their own interest, had better let them sleep. One instance, however, I must mention. There is a book, which has obtained a wide circulation in Ireland, "*The Prophecies of Pastorini.*" The original is a work of five or six hundred pages, containing an explanation of the entire book of the Apocalypse; of course, the dignitaries of the Roman Catholic Church who penned that book would naturally make it serve their interests. The most pointed and pithy part of this book is against the Protestants, and has been culled out and circulated as a hand-bill throughout Ireland. Take up the 9th Chapter, in substance, it is explained thus:—In the first verse is mentioned a Star falling from Heaven, to whom was given the key of the bottomless pit. This Star is described as Martin Luther, the Apostate Minister of the Church. The pit is opened, and the sun and the air are darkened by reason of the smoke which issues forth. This smoke is declared to be the Protestant doctrines, which have emancipated so many human minds in Europe, and turned them from darkness to light! Then come the locusts out of the smoke. These locusts are the various sects of Protestants; they are said to do a great deal of injury, as in like manner we are told that the Protestants have persecuted the Roman Catholic Church! The locusts are to prevail for five months. These prophetic months are 300 years, which points out the duration of this noxious doctrine; and reckoning 300 years from 1525, we are brought to 1825. So that this year, Protestantism is to fall! O, dreary and doleful tidings! I am sure, from the aspect of this assembly, that if I were the author of this denunciation, I should be stigmatized as a false

prophet. There are, however, objections enough to refute this prophecy, even according to the Creed of the Roman Catholic Church; for it says, "every writer and every expounder must explain the Scriptures according to the unanimous sense of the Fathers;" and we challenge that communion to bring forward one sentence, from the Fathers, to countenance the meaning that has been given to this part of the word of God. There is a further objection: Pastorini, in another part of his work, states, that Protestantism began in 1517, and whoever knows any thing of ecclesiastical history, knows that date is correct; 1817 then, should have been the fatal year, and yet Protestantism still lives! Yet Protestantism flourishes, and seems to be reviving, as if the present year, instead of visiting it with an overthrow, had been the commencement of a new era, like life from the dead! However, we have been undeceived; a learned Gentleman examined by Parliament declared, that there had been a misprint, it ought to have been 1828, so that we have three years respite! But, let us be serious; Protestantism fall! We trust, for our souls' salvation, and our Redeemer's glory, that it never, never will. Protestantism has taken its stand in the length, and breadth, and grandeur, and height of the Holy Scriptures. It rests on the word of God as its only basis; and, as long as that word continues, Protestantism, in its fundamental principles, shall live and flourish; and, as to futurity, we have the declaration of inspiration, "The grass withereth, and the flower thereof falleth away; but the word of the Lord endureth for ever."

Mr. ROLPH.

I do not wish to recriminate, but merely to reply to a few points. The respectable Roman Catholics place no dependence on "*Pastorini's Prophecies.*" Whatever Fenelon's tenets might be, he gave way to the decision of his superiors. I would also say, the introduction of the Gospel, into this

country, was owing to the Roman Catholics. The great Alfred lived and died a true Roman Catholic * ; and are such men to be spoken of lightly ?

Rev. Mr. URWICK.

I deny that Roman Catholic Missionaries, properly so called, introduced Christianity into this country. When the Papal Legates were sent here, to introduce the Romish customs, as to the time when Easter was to be kept, and various superstitions of that Church, they were strongly and manfully resisted by the Christians, whom they found in possession of this country.

Mr. Sheriff KEY arose and said,

The Gentlemen who wished to address you having concluded, I now rise to dissolve this Meeting. I thank you for the kind attention you have given to these Gentlemen, being well assured you have been amply rewarded by what you have heard.



THE Committee of the *Religious Tract Society*, have been earnestly requested to publish an Account of the Proceedings at the late Anniversary, and of the Discussion which followed. They have endeavoured to do so with accuracy, and they abstain from any comments thereon, merely adding a few words by way of explanation.

This discussion was neither sought for nor expected by

* Alfred died A. D. 901 ; the errors of the Church of Rome did not arrive at their full extent till some centuries later.

them ; the measures pursued by the Religious Tract Society, and noticed in the last report, are in perfect accordance with the principles upon which the Society was established, and with its proceedings from the commencement. At the Anniversary of this Institution, assuredly Roman Catholics could not claim a right to interfere, and although the Committee cannot but rejoice that the two Gentlemen of that communion were allowed to address the Meeting, and that a full and fair hearing was given to all they had to say ; yet it would be matter of regret, if the proceedings of this day were to be considered a precedent for future Anniversaries, of this or similar Institutions.

Although the Committee have no wish to seek or to encourage controversial discussions, they feel fully assured that if they meet with hostility, while simply following the path of duty, they will be directed aright ; but they would strongly recommend the members of the Society and of similar institutions, to consider whether by allowing proceedings of this sort to be repeated they will not *invite* angry discussion, destroy the feelings of christian affection which alone ought to prevail in these assemblies, and render them mere opportunities for debate. The result on this occasion is not likely to encourage the advocates of the Church of Rome to attempt further public discussion, but if they wish to do so, surely they had better call upon Protestants, either individually or generally, to meet them publicly and expressly for that purpose.

The Committee of the Religious Tract Society wish to be distinctly understood, that with points of a *secular* or

merely controversial nature they never have interfered. They think it their duty to exhibit the truths of the gospel as set forth in the writings of the Reformers, and have done so without *political* hostility or *personal* rancour. They have referred to past events in the series of Tracts called the "LOLLARDS, or some Account of the Witnesses of the Truth in England, between 1400 and 1546;" considering it necessary to remind the Protestants of this land, of events which occurred in past ages, as the *real state* of facts is almost forgotten, while the history of those times is studiously misrepresented by the principal Roman Catholic historians, and absolutely falsified in a swarm of minor writings now issuing from the press.

The activity with which Roman Catholics have lately circulated their Tracts and periodical publications, must be obvious to the most superficial observer. To these proceedings the members of the Religious Tract Society never will object, but they claim for themselves an equal right to pursue the course pointed out by the principles of their Society. If Roman Catholics are active in endeavouring to make proselytes to their faith, and this they fully admit, it surely becomes the duty of Protestants to be equally active in pointing out the errors of the Church of Rome. For this object the Religious Tract Society presents peculiar facilities.

But the many claims pressing upon them for assistance, compel the Committee to appeal to the public for INCREASED PECUNIARY AID, to prosecute it to the extent they desire. They feel it their duty to add other publications of the Reformers to their list, and hope to be enabled so to do, trusting that by the divine blessing these little

works will again be mighty in pulling down the strong holds of ignorance and error. For this and for other important objects, they need additional funds, and they trust adequate means will be supplied for the work. Surely we ought not to forget the blessings we have derived from the Reformation, they are not mere themes for empty declamation, as asserted by one of the advocates for the Church of Rome in the recent discussion; but every one who has tasted that the Lord is gracious, and is enabled to give a reason for the hope that is in him, must feel thankful that the Most High was pleased to deliver our land from the mental and spiritual darkness in which it was involved by the Church of Rome.

For the simple and plain declarations of scriptural truth we now possess, we are mainly indebted to the Reformers, who set forth Christ Jesus our Lord, as the only Mediator, and Salvation by Faith in his blood, as the only way of salvation, and the best incentive to charity and good works.

These doctrines are exhibited in their writings, and were sealed by their blood; these truths supported them under their cruel sufferings, and enabled Latimer to exclaim to his fellow martyr, "Be of good comfort, Mr. Ridley, and play the man; we shall this day, by God's grace, light such a candle in England as I trust shall never be put out." It has not yet been extinguished; by the divine blessing it still remains, and diffuses light to the uttermost parts of the earth, and there is good reason to believe that the opposition to the circulation of Scriptural truth, which has of late been frequently manifested, will only trim the taper and cause its rays to shine with increased brightness.

The preceeding pages record a discussion quite unprecedented in this metropolis, not indeed worthy of being compared with the scenes in the sister island, in which the advocates for the Reformation were really called "*to play the man.*" Yet although a feeble taper, some advantages may be derived from its light. The perusal also may stimulate our friends to increased activity, while they are looking to the Most High for his guidance and blessing: and let us be steadfast, immoveable, always abounding in the work of the Lord.

3

APPENDIX.

THE following extracts are from the Catechism referred to, p. 34, it is entitled "*An Abridgement of Christian Doctrine, or the First Catechism, published for the use of the London District.*"

Q. And how shall we know what the things are which God teaches?—
A. From the testimony of the Catholic Church of God, which he has established by innumerable miracles, and illustrated by the lives and deaths of innumerable saints.

Q. Which is the ninth article of the Creed?—A. The Holy Catholic Church; the communion of saints.

Q. What is the Catholic Church?—A. All the faithful under one head.

Q. Who is that head?—A. Christ Jesus our Lord.

Q. Has the Church any visible head on earth?—A. Yes: the Bishop of Rome, who is the successor of St. Peter, and commonly called the Pope.

Q. Why is he called the Pope?—A. Because the word *Pope* signifies *Father*; and the Bishop of Rome, as head of the Church under Jesus Christ, is the common Father of all the faithful.

Q. Can the Church err in what she teaches?—A. No; she cannot err in matters of faith.

Q. And are the souls in Purgatory helped also by our prayers?—
A. Yes, they are.

Q. What do you mean by Purgatory?—A middle state of souls, suffering for a time on account of their sins.

Q. In what cases do souls go to Purgatory?—A. When they die in lesser sins, which we call *venial*, or when they have not satisfied the justice of God for their *mortal sins*, of which they have repented and received pardon.

Q. What is the tenth article of the Creed?—A. The forgiveness of sins.

Q. What is meant by this article?—A. That there is in the church of God forgiveness of sins, for such as properly apply for it.

Q. By what sacraments are sins forgiven?—A. By baptism and penance.

Q. Will faith alone save us?—A. No; it will not without good works.

A. Can we do any good work towards our salvation of ourselves?—

A. No; we cannot, without the help of God's grace.

Q. How may we obtain God's grace?—A. By prayer and the holy sacraments.

Q. May we desire the saints and angels to pray for us?—A. Yes, we may.

Q. How do you prove that the saints and angels can hear us?—

A. There shall be joy before the angels of God over one sinner that repents. *Luke xv. 10.*

Q. What is the Prayer to our blessed Lady which the Church teaches?—A. The Hail Mary.

Q. Why do you say the Hail Mary so often?—A. To put us in mind of the Son of God being made man for us.

Q. For what other reason?—A. To honour the blessed Virgin Mother of God, and to beg her prayers for us.

Q. Does this commandment forbid all honour and veneration of the saints and angels?—A. No; we are to honour them as God's special friends and servants, but not with the honour which belongs to God.

Q. Why does the Church command us to fast?—A. That by fasting we may satisfy God for our sins.

Q. At what time do persons begin to be obliged to go to confession?—

A. When they come to the use of reason, so as to be capable of mortal sin, which is generally supposed to be about the age of seven years.

Q. Do all the sacraments give grace?—A. Yes; if we are duly prepared.

Q. Whence have the sacraments the power of giving grace?—

A. From Christ's precious blood.

Q. What is Baptism?—A. It is a sacrament by which we are made Christians, children of God, and heirs of heaven; and are cleansed from original sin, and also from actual, if we be guilty of any.

Q. What is confirmation?—A. It is a sacrament in which, by the imposition of the hands of the Bishop, we receive the Holy Ghost, in order to make us strong and perfect Christians and soldiers of Jesus Christ.

Q. What is the holy Eucharist?—A. It is the true body and blood of Christ, under the appearance of bread and wine.

Q. How is the bread and wine changed into the body and blood of Christ?—A. By the power of God, to whom nothing is hard or impossible.

Q. When is this change made?—A. When the words of consecration, ordained by Jesus Christ, are pronounced by the priest in the mass.

Q. How must we prepare ourselves to receive the blessed sacrament?—A. We must be in the state of grace, and be fasting from midnight.

Q. What is the Mass?—A. It is the unbloody sacrifice of the body and blood of Christ.

Q. What are the ends for which we are to offer up this sacrifice?—A. 1st, For God's honour and glory. 2dly, In thanksgiving for all his benefits, and as a perpetual memorial of the passion and death of his Son. 3dly, For obtaining pardon for our sins. And, 4thly, For obtaining all graces and blessings through Jesus Christ.

Q. What is the sacrament of Penance?—A. It is a sacrament in which by the priest's absolution, joined with contrition, confession, and satisfaction, the sins are forgiven which we have committed after baptism.

Q. What must we do that we may leave out no sin in confession?—A. We must carefully examine our conscience upon the ten commandments, and the seven deadly sins.

Q. What is Satisfaction?—A. It is doing the penance given us by the priest.

Q. What is an Indulgence?—A. It is a releasing the temporal punishment which often remains due to sin, after its guilt has been remitted by the sacrament of penance.

Q. And what prayers do you say in the morning?—A. I say *Our Father*, the *Hail Mary*, and the *Apostles' Creed*; and I make acts of *faith*, *hope*, and the *love of God*.

Q. Do you do any thing else?—A. I pray for my friends and for my enemies, for the living and for the dead; and I beg mercy, grace, and salvation for all. Then I conclude by desiring our blessed Lady to be a mother to me, and by recommending myself to my good angel, and to all the court of heaven.

With the First Catechism is bound "*An Abstract of the Douay Catechism*," from which the following extracts are made.

Q. What is the ninth article (of the Creed)?—A. The Holy Catholic Church, the communion of saints.

Q. What understand you by this?—A. I understand that Christ has a Church on earth; that his Church is but one; and that we are bound to believe her in all things belonging to faith.

Q. Why are we bound to believe her?—A. Because God so commands, under pain of being looked on as heathens or unbelievers. *Matt. xviii. 17.*

Q. Can the church err in faith?—A. No, she cannot, because Christ has promised that he and his Holy Spirit will remain with her; and teach her all truth to the end of the world. *John xvi. 13.*

Q. What is the Church?—A. It is the congregation of all the Faithful under Christ Jesus their invisible Head, and his Vicar on earth, the Pope.

Q. How many and what are the marks of the Church?—A. Four. She is one, she is Holy, she is Catholic and Apostolical.

Q. How is the Church one?—A. Because all that belong to the true Church of Christ are of one faith and communion, and all obey one authority.

Q. Why may not a man be saved in any church or religion?—A. Because there is but *one God, one faith, one baptism.* *Ephes. iv. 5.* For God alone being the Author of true religion, cannot reveal many without contradicting himself, which cannot be advanced without committing blasphemy.

Q. What is the tenth article?—A. The forgiveness of sin.

Q. What understand you by this?—I understand that God is able and willing to forgive us our sins, if we be heartily sorry for them, and confess them, and has given power to the Church to remit them by the sacraments of baptism and penance.

Q. Why say you the *Hail Mary* after the *Our Father*?—A. That by the blessed Virgin's joining in prayer with us, we may more easily obtain what we ask for in the Lord's Prayer.

Q. Do you not desire the prayers likewise of other saints?—A. Yes, of all saints, and in particular of the saint of my name, and of my angel guardian.

Q. Who said the first mass?—A. Jesus Christ.

Q. When did he say it?—A. At his last supper, when he instituted the holy Eucharist.

Q. What are the benefits the living receive by it?—A. There are many. 1. It applies the merits of our Saviour's passion for the remission of our sins. 2. It procures new graces and blessings for us, by virtue of the said passion. 3. It is the most acceptable offering we can make to Almighty God, in thanksgiving for all his benefits.

Q. Does it avail the faithful departed?—A. It is not to be doubted, but as St. Augustine, *Serm. 26, de verbis apostoli, cap. 2,* says, by this wholesome sacrifice, which is offered for them, they are so far helped as to be treated with more mercy than their sins deserve.

Q. Is it not a prejudice to the faithful that the mass is said in an unknown language?—A. No; for the mass contains only those prayers which the priest alone is commanded to say, as the mediator between God and his people. Neither are the people ignorant of what is said, since they have the mass expounded and englished in their ordinary prayer-books.

Q. What is penance?—A. A sacrament by which the sins which we fall into after baptism are forgiven us.

Q. What are the effects of it?—A. It reconciles us to God, and either restores or increases grace.

Q. What is mortal sin?—A. It is a wilful transgression in matter of weight against any known commandment of God *or the Church, or of some lawful superior.*

Q. Why is it called mortal or deadly?—A. Because it deprives the soul of her spiritual life, which is the grace of God.

Q. How is mortal sin remitted?—A. By hearty contrition and penance.

Q. How is venial sin remitted?—A. By the sacraments, by devout prayer, and the like.

Q. Whither go such as die in venial sin, or not having fully satisfied for the punishments due to their mortal sins?—A. To purgatory, till they have made full satisfaction for them, and then to heaven.

The Confiteor.

I confess to Almighty God, to blessed Mary, ever Virgin, to blessed Michael the Archangel, to blessed John Baptist, to the holy apostles Peter and Paul, and to all the saints, that I have sinned exceedingly in thought, word and deed, through my fault, through my fault, through my most grievous fault. Therefore I beseech blessed Mary, ever Virgin, blessed Michael the Archangel, blessed John Baptist, the holy apostles Peter and Paul, and all the saints, to pray to our Lord God for me.

May the Almighty God have mercy on me, and forgive me my sins, and bring me to everlasting life. *Amen.*

May the Almighty and merciful Lord give me pardon, absolution, and remission of my sins. *Amen.*

Let the reader bear in mind that these Catechisms are printed expressly for the instruction of children in *England*, and one of them was referred to by the Roman Catholic Speaker on this occasion, as the doctrines which he maintained. The reader will also observe that this Gentleman very dexterously referred to the *London Catechism*. The Rev. R. Pope had spoken of

another, if possible far more objectionable. The following extract from "*Tracts upon some of the leading Errors of the Church of Rome*," by the Rev. G. Hamilton, will throw some light upon this subject.

Here follow the commandments from Butler's Catechism, Dublin printed, 1811—a book more used than any other of the same description.

1. I am the Lord thy God, thou shalt have no strange Gods before me.
2. Thou shalt not take the name of the Lord thy God in vain.
3. Remember that thou keep holy the Sabbath-day.
4. Honour thy father and thy mother.
5. Thou shalt not kill.
6. Thou shalt not commit adultery.
7. Thou shalt not steal.
8. Thou shalt not bear false witness against thy neighbour.
9. Thou shalt not covet thy neighbour's wife.
10. Thou shalt not covet thy neighbour's goods.

Before the Reformation this mutilated copy of the divine Law was the only one printed in the Manuals of the Roman Church; the second commandment was left out of the office for the Virgin Mary, printed at Salamanca, by order of Pope Pius V. in 1588, and in the English office at Antwerp, 1658. But at length, the controversy with the Protestant Churches obliged them to admit it; and accordingly, the abstract of the Douay Catechism, printed London, 1811, gives the two commandments at full length, but still united as one, and with the word *adore*, for *bow down*. Thus, they were ashamed to do in England, what they continue to do in Ireland.

Butler's Catechism has the following questions and answers upon the subject. "Q. Why do Catholics kneel before the images of the Saints? A. To honour Christ and his Saints, whom their images represent. *Exodus xxv.*—Q. Is it proper to shew any mark of respect to the crucifix, and the pictures of Jesus Christ and his Saints? A. Yes, because they relate to Christ and his Saints, being representations and memorials of them. *Matt. ix. Acts xix. 12.*—Q. Why do Catholics honour the relics of the Saints? A. Because their bodies had been the temples of the Holy Ghost, and at the last day will be honoured and glorified for ever in heaven.—Q. May we then pray to the crucifix, or to the images of relics of Saints? A. By no means, for they have neither life, nor sense, nor power, to hear and help us.—Q. Why then do we pray before the crucifix, and before the relics and images of

Saints? A. Because they enliven our devotions, by exciting pious affections and desires, and by reminding us of Christ and his Saints; they also encourage us to imitate their virtues and good works. *Exod. xxv. 18. John iii. 14.*—Q. Is it not forbidden by the first commandment to make images? A. No, if we do not make them for gods, to adore and serve them as the idolaters did.”

As prayers to the Virgin were noticed by Mr. Urwick, we add the following extract from Rev. G. Hamilton's Tracts.

Prayers to the Virgin Mary, from the Litany of Loretto, in the Book of Common Prayer for the Church of Rome, London, 1812.—“We fly to thy patronage, O Holy Mother of God; despise not our petitions in our necessities, but deliver us from all danger, O ever glorious and blessed Virgin.”—The texts of Scripture added to the expression of praise, in the following extract, seem intended as authorities for the language used.

Holy Mary	- - -	<i>Luke i. 28.</i>
Holy Mother of God	- - -	— i. 32.
Holy Virgin of virgins	- - -	— i. 27.
Mother of Christ	- - -	— ii. 11.
Mother of divine grace	- - -	<i>John i. 14.</i>
Mother most pure	- - -	<i>Isa. vii. 14.</i>
Mother most chaste	- - -	<i>Luke i. 34.</i>
Mother undefiled	- - -	— i. 35.
Mother untouched	- - -	— i. 38.
Mother most amiable	- - -	— i. 48.
Mother most admirable	- - -	— ii. 51.
Mother of our Creator	- - -	<i>John i. 14.</i>
Mother of our Redeemer	- - -	<i>Luke ii. 33.</i>
Virgin most prudent		
Virgin most renowned		
Virgin most powerful		
Virgin most merciful		
Virgin most faithful		
Mirror of Justice	- - -	<i>Cant. iv. 7.</i>
Seat of Wisdom	- - -	<i>Prov. ix. 1.</i>
Cause of our Joy	- - -	<i>Luke ii. 10.</i>
Spiritual Vessel	- - -	<i>Acts ix. 15.</i>
Vessel of Honour	- - -	<i>Rom. ix. 21.</i>
Vessel of Singular Devotion	- - -	<i>2 Tim. ii. 21.</i>
Mystical Rose	- - -	<i>Ecclus. xxiv. 18.</i>
Tower of David	- - -	<i>Cant. iv. 4.</i>
Tower of Ivory	- - -	— vii. 4.
House of Gold	- - -	<i>1 Kings vi. 21.</i>
Ark of the Covenant	- - -	<i>Jos. iii. 3.</i>
Gate of Heaven	- - -	<i>Psal'm lxxviii. 23.</i>
Morning Star		

Pray for us.

Health of the Weak	-	-	Gen. iii. 15.
Refuge of Sinners	-	-	John ii. 3.
Comfort of the Afflicted	-	-	Luke i. 41.
Help of Christians	-	-	John ii. 5.
Queen of Angels	-	-	Psaln xlv. 11.
Queen of Patriarchs			
Queen of Prophets			
Queen of Apostles			
Queen of Martyrs			
Queen of Confessors			
Queen of Virgins	-	-	Cant. vi. 8.
Queen of all Saints			

} Pray for us.

Many of these appellations can belong only to God. He who calls himself *the Door*, John x. 7. alone deserves to be called the *Gate of Heaven*. None but God can be a *refuge*, and he is so called frequently in Scripture, *Psalms* xlv. 1. lix. 16, &c.—He is *King of Saints*, Rev. xv. 3.—and Christ calls himself the *Morning Star*, Rev. xxii. 16.—The very words of these prayers are copied from Scripture expressions of prayer to God. For example—*We fly to thy patronage*, is copied from *Psaln* cxliii. 9. “I flee unto thee to hide me.” David expresseth his faith in God, *Psaln* cii. 17. “He will not despise their prayer;” and the Papists pray the Virgin “not to despise their petitions.” *Deliver us from evil*, is the prayer our Lord teaches us to address to God, and “*Deliver us from all danger*,” is the prayer they are taught to address to her.

I would wish the Protestant reader to pay particular attention to the texts of Scripture quoted in this Litany. The Church of Rome, doubtless, considers each of the texts applicable to the Virgin, and authority for giving her the appellation to which they are affixed. Let him examine *Acts* ix. 15. *Rom.* ix. 21. 2 *Tim.* ii. 21. 1 *Kings* vi. 21. *Jos.* iii. 3. *Psaln* lxxviii. 23. even by the Popish translation, and he will be amazed at the gross and daring perversion of the Scriptures which they will exhibit; and then let him remember, that the Church which gave these explanations of the texts, claims to be the infallible interpreter of the Bible, and the sole judge of its meaning.

In what is called the *Lady's Psalter*, the expressions are still more blasphemous. This Psalter is made by altering the *Psalms* of David, and applying to the Virgin every prayer and expression there applied to the Lord, inserting her name in place of God's. Thus, in the 31st *Psaln*, “in thee O Lady, have I hoped, let me never be confounded. Receive me into thy favour, incline to me thine ear. Into thine hand, O Lady, I commend my spirit.”—The 29th, “Bring unto our Lady, O ye sons of God, bring praise and worship unto our Lady.”—The 68th, “Let Mary arise, and let all her enemies be scatter'd.”—The 84th, “How amiable are thy dwellings, O Lady of Hosts.”—The 92nd, “It is a good thing to give thanks, and confess to the Virgin, and to sing praises to her glory.”—The 103d, “Praise the Virgin Mary, O my soul, and all that is in me praise and glorify her name.”—The usual doxology

at the end of the Popish books is, "Glory be to God, and to the blessed Virgin;" and from her, they say, "the sinner receiveth pardon, the righteous grace, the angels joy, and the whole Trinity glory." In several pictures she is introduced as sitting between the Father and the Son, with a dove, to represent the Holy Ghost, hovering round her. From all these things it is plain, that the Church of Rome worships the Virgin, and it is in vain for them to deny it.

We regret not having room to make further extracts from this valuable little work of Mr. Hamilton's. Several of the Tracts have been printed by the RELIGIOUS TRACT SOCIETY, but we would particularly recommend the perusal of the work itself, as published by Seeley and Son.





ABSTRACT
OF
THE TWENTY SIXTH REPORT
OF THE
RELIGIOUS TRACT SOCIETY,
May 13, 1825.

FOREIGN OPERATIONS.

ONE of the Resolutions at the last Anniversary recommended your Committee to prosecute earnestly the Foreign branch of their labours; they have endeavoured to attend to the wishes thus expressed, and rejoice that the introduction of Tracts into many foreign countries has been greatly facilitated.

CHINA has engaged the anxious attention of the Committee.

Numerous copies of the Chinese Scriptures and Tracts have been lately put into circulation; as many as 4000 of the latter within a period of four months. At the celebration of a Chinese festival, the Missionaries were invited into the principal temple, by the respectable residents of that nation at Malacca, and were permitted to give their Chinese books to every one of the assembly who could read; the priests alone refused to receive them.

It appears, by the reports which have been received from the Missionaries, that, accompanied by a Chinese reader, they occasionally make excursions into the neighbouring villages to distribute Tracts; and the reader explains some portion of the books distributed. The Missionaries at Malacca have been visited by some Cochin-Chinese: they were supplied with Tracts. They stated, they understood the Tracts very well; and mentioned, that some Roman Catholics in Cochin-China had obtained more correct views of the Lord's Supper than they before possessed, from reading the Chinese Tracts which had been sent to that country.

The Rev. D. Collie, of Malacca, has communicated to the Society the pleasing intelligence of the publication of Broad Sheets in the Chinese language. He states—"We have sometimes the pleasure of seeing these Sheets pasted up in the houses of the Chinese. Since we commenced distributing them, four Chinese, from one of the villages, have applied for copies of the Scriptures, and a considerable number have expressed a desire to have longer treatises on the Christian Religion."

At Singapore, to which place the Chinese College has been removed, Dr. Morrison, ever alive to the temporal and spiritual wants of the Chinese, has, at his own expense, erected a bookseller's shop, with a school-room adjoining, where the Chinese version of the Scriptures, and Religious Tracts, will be exhibited for sale; the government having kindly made a grant of land for this building.

The following is an extract from a letter to Dr. Morrison:—"It will gladden your heart to hear that many, both of the Chinese and the Malays, have lately called and begged for the word of life. We sent lately to Cochin-China, by government vessels, belonging to that country, nearly 3000 volumes of Chinese books. They were eagerly read by the Cochin-Chinese, and *many of their great men*

came to the College, with a great body of servants, and requested books. As a proof that the books sent to that country, when you were here, have been read, and understood by them, they had copied the names of many of them, and brought them to us, in order that they might be supplied with books of the same kind. O, that the Lord may speedily bless his own word! Many hundred copies have gone from hence since you left us, and there appears an increasing desire, by all classes, to obtain our books. Our weekly Tract is continued, and is much sought after by the Chinese."

Animated by the cheering accounts which they have received, and trusting in the continued liberality of their friends, the Committee have placed the sum of 300*l.* at the disposal of the Rev. Dr. Morrison, and the Missionaries at Malacca.

Your Committee having found that "The Child's Companion," had met with very great encouragement from the public, and that its circulation was constantly increasing, determined to appropriate the profits arising from it, to the circulation of Tracts in China and the East. They did so, with a hope that this specific appropriation of the profits would produce an increased circulation of the work, and thus enable them to extend their operations in those countries. In this hope they have not been disappointed; and the rising generation have, by this plan, enabled your Committee to devote the sum of 200*l.* to this interesting object.

Your Committee close this part of their Report, by an extract from a letter, addressed to them by Dr. Morrison:—"It is gratifying to a pious mind to be able to send forth, to an immense *reading population*, the treasures of divine truth, in parts of the world where living teachers of Christianity cannot go."

EAST INDIES.

Your Committee have much pleasure in reporting the establishment of a Religious Tract Society at Calcutta, supported by various denominations of Christians.

The Secretary writes:—"THE CALCUTTA RELIGIOUS TRACT SOCIETY will, for the present, want all the assistance which you can afford. Had we funds, we could do much in the circulation of Tracts; new fields are opening before us daily. Pious officers and gentlemen, in the Upper Provinces, when they leave Calcutta for their destinations, wish to furnish themselves with Tracts. As an instance, I can state, that a military conductor has distributed, in a few months, 4000 Tracts, and requests more. Many others are employed the whole year in circulating these heralds of salvation, which, among the Natives, find a much better reception than formerly: not more than one hundred miles from Calcutta, I have been constrained by the pressure of the populace to give every one I had away, and, when returned to my boat, have distributed also to many, who plunged into the water to obtain them. I trust to hear from you soon, and to receive your sanction and support."

Your Committee, highly approving the consolidation of the efforts of all the Missionaries in that part of India, have voted 200 Reams of Paper, and 40,000 English Tracts to this new Society.

It appears, that the Missionaries at Calcutta have circulated 170,000 Tracts in the English, Bengalee, and Hindoostance lan-

guages. A Missionary, in connection with the Baptist Society, in India, writes,—“ I cannot conclude without telling you, that this morning I have seen a whole family of Natives, consisting of grandfather, father, mother, and three sons, all evidently seeking the way of salvation. They were first roused to a sense of their condition, by a Tract left at the house of a neighbour, which *he* threw indignantly into the road, where one of the boys belonging to the family, about fifteen years of age, saw it, and carried it home. They read it, and came for more : I gave them the Four Gospels, and hope that time will show the Tract has not been read in vain.”

THE MADRAS RELIGIOUS TRACT ASSOCIATION continues its beneficial influence.

The demand for Tracts is so urgent, and the circulation of them so wide, that, almost always, one or other is out of print.—“ If ever,” remark the Committee, “ a public institution had encouragement to go on, certainly this has. Applications, from every quarter, are pouring in, and real good has been done.”

Your Committee have granted to the Madras Society, 50 Reams of Printing Paper, and 12,000 English Tracts. The field of its operations is great.—“ We have,” says Mr. Loveless, “ an extensive population, increasing prospects of usefulness, and this in four languages, viz. English, Tamul, Teloo-goo, and Hindoostanee; in all of which the Gospel may be preached, Schools established, Tracts printed and circulated, and the Sacred Scriptures extensively distributed; for, hundreds of thousands of immortal souls present themselves almost in every direction, whose idolatry, ignorance, and vice, loudly call for help.”

From Bellary the total number of Tracts, English and Native, distributed during the year, was 15,650. The circulation of these little works appears to have produced the most pleasing effects; and a spirit of inquiry has been excited among the heathen. A gentleman, passing through a large town, saw the Natives sitting in groups, and reading to one another. Some of them are known, after the toils of the day are ended, as the shadows of the evening have closed in, to light up their lamps, and consume the midnight oil, in studying the Gospel.

At-Bangalore a Branch Society has been established.

To the Bellary Society, your Committee have sent a further grant.

From the Society at NAGERCOIL, your Committee have received a Report of their proceedings. This is a *Native* Tract Society, and possesses peculiar interest from that circumstance. Six Tracts have been published in Tamul, by this Institution. The Rev. Mr. Mead writes,—“ We trust the Committee in London will continue to strengthen our hands. We have much reason to be thankful that we have been able, through divine aid, to attempt something in the important work of publishing Tracts in the Tamul language. The Tracts are read, and committed to memory, by the school children, as well as others; in due season, a blessing will doubtless follow. Paper and printing ink are the only things required to make us effective agents in carrying on the foreign operations of the Society, in the Tamul country. *India will repay the debt she is now incurring, with immense interest, at some future period, when her*

numerous sons, and her golden treasures, are consecrated to the Lord of Hosts."

To BENCOOLEN a further grant has been forwarded, and also to BOMBAY and SURAT.

The AMERICAN MISSIONARIES at Bombay have also applied for assistance. They say—"For several years we have printed and distributed many thousand Religious Tracts, and have had the most ample evidence of their utility. We have found that the attention of this people, ignorant as they are, besotted with idolatry, and averse to argumentation and thinking, is best engaged by something short and impressive. While contemplating the spiritual wants of *seven millions* of people, who speak and read the Mahratta language, we most ardently desire to send abroad among them, in a concise form, those truths which are essential to salvation; and, in looking around for help, our eyes have been directed to your Society. The thousands of Tracts which we have already distributed have shown us that tens and tens of thousands more are needed, which we cannot supply for want of pecuniary means. The demand for Tracts in the Mahratta country, and the facilities for distributing them, appear to us to be *almost unlimited.*"

In compliance with this request your Committee have forwarded 16 Reams of paper, and 4780 English Tracts; and they have been authorized to draw upon your Treasurer for 30% on the formation of a Tract Society at Bombay.

Your Committee feel much encouraged by the brightening prospects in India. They learn, not only from the Reports of Foreign Societies, but also from friends who have returned to this country, that the Tracts are read with attention by the Natives, and that many of them who had received these little publications, called and requested a fresh supply. One fact communicated to your Committee is peculiarly interesting: a rich Hindoo has written and circulated a Tract, condemning the burning of widows. The Rev. W. Reeve, in forwarding the Fifth Report of the Bellary Society, says:—"I am sure it will rejoice your hearts to learn, that the Religious Tract Society, together with her Sister Institutions, is evidently gaining ground in India. The Tracts have been pionsers to the Bible—the Bible has brought the anxious inquirer to the house of God—and the appearance in the sanctuary has been followed by an open and public profession of attachment to the doctrines of the cross, and devotedness in heart and life to that Saviour who 'died that we might live, who bled that man might never die.'"

CEYLON. The WESLEYAN MISSIONARIES have translated various Tracts into the languages of the Island, in Cingalese, in Tamul, and in Indo-Portuguese, and testify to the value of scriptural Tracts, for distribution in places where the Christian Missionary cannot gain access. In Ceylon there is a numerous class of nominal Christians, who, as to all mental and religious culture, are as really destitute as the Heathens themselves; they are descendants of the Portuguese, who formerly had possession of the island. Several valuable works have been published for their benefit, which have been sought for, and read with avidity. Your Committee have sent 3000 English Tracts and a further grant of Paper to aid the Wesleyan Brethren.

To the Missionaries connected with the CHURCH MISSIONARY SOCIETY in Ceylon, your Committee have forwarded a further supply. A new Tract Society has been established at JAFFNA. About eight years since a Tract Association existed there; but the want of funds; and the scanty supply of suitable Tracts, superseded its operations. "A few individuals," remarks the Rev. Mr. Knight, "continued to circulate a few thousand Tracts, written on the Olla (a sort of leaf); but these, besides the inconvenience of their not being always legibly written, and being liable to many errors in transcribing, did not prove so acceptable to the people as printed books; and it was soon found, that individual efforts could do little towards answering the increasing demands, or, rather, the necessities of the multitudes perishing in ignorance. The only effectual resort appeared to be the formation of a Tract Society."

The funds of this new Society being insufficient, the Secretary says—"We respectfully present our little Association to the fostering care of the Parent Society; and though but a remote offspring, may it not say, with the Tract Societies in every part of the world, '*Have we not all one Parent?*'—or, if feebleness and want be a plea for assistance, few can have a stronger plea with *that* parent, than *this* Association."

Your Committee could not withstand this appeal.

The attention of your Committee has been strongly directed to the exertions making for the increase of education in Ceylon, and the consequent facility of circulating divine truth to the rising generation. It appears that there are upwards of 10,000 Native children now receiving Christian instruction in that island.

In reference to this object, Mr. Newstead says—"I have lately met with a very valuable little work, called *The Bible Catechism*, which, I am assured, would be of admirable use among our Portuguese scholars, as well as others, who need just the sort of instruction which it is so particularly calculated to give. I would gladly engage in translating this work, if your Society would print it."

Your Committee have authorized the translation and publication of this work, and they also learn with pleasure, that *Janeway's Token for Children* has been translated for the same purpose, and trusting in the continued liberality of the public, hope very greatly to increase their future grants to the Schools in Ceylon. Mr. Newstead further writes—"I have seen too much of the usefulness of Religious Tracts, both at home and abroad, to hesitate for a moment in believing that the diffusion of religious knowledge, by the dispersion of Tracts, will be one of the grand instruments in the conversion of the world, in connection with the preaching of the Gospel—the promulgation of the Scriptures—and the instruction of the rising generation. I have distributed many thousands of scriptural Tracts, in six or seven different languages, and have had the happiness of hearing, on the shores of Ceylon, and in the very heart of the Kandian provinces, these sacred instructors taking place of the vain and polluting stories of heathenism, and the Holy Scriptures themselves chanted at the cottage doors in the evening, instead of the songs of Budhu."

The grants made by your Committee, during the year, to the Societies in the East, amount to nearly NINE HUNDRED POUNDS.

THE AUSTRALIAN RELIGIOUS TRACT SOCIETY continues in active

operation. It affords your Committee pleasure to be able to report, that his Excellency Major-general Sir Thomas Brisbane, the Governor of New South Wales, together with his Lady, are the highest subscribers to the Institution, and have been the largest purchasers from its depository; 50*l.* have been remitted from this Society.

Various grants have been made to friends; sailing for New South Wales, and also for the use of different Convict-ships; and to friends proceeding to Van Dieman's Land. In the latter place a Religious Tract Society has been recently formed.

From the Islands of the SOUTH SEAS your Committee have been favoured with a letter from George Bennett, Esq. one of the Deputation from the London Missionary Society. He communicates the pleasing information that at Matavai a Religious Tract has been written and printed in Tahitian; it is called "*Parau Taitoito*," a *Word of Warning*, or "*The Warning Voice*," and has been widely circulated among the schools, both children and adults.

SOUTHERN AFRICA.—On the departure of the Rev. Mr. Elliot for the Cape of Good Hope, as a Missionary, your Committee presented him with 1000 Dutch and English Tracts. He was earnestly requested to use his best influence to establish an Auxiliary Society at the Cape, with the assurance that the Committee would most willingly render all the assistance in their power. The Rev. Colin Frazer, a Missionary, and another friend, proceeding to Africa, received 6000 of your Publications for distribution.

An application was received from Mr. Matthews, of Albany, requesting a supply of Books. He says, "By attending to our request, you will render the most essential service to the rising generation in this district, as there are few or no useful books whatever to be procured. I am sorry to state, that many which are worse than useless have found their way into this Colony; such as 'Fairy Tales,' 'Love Adventures,' &c. which are eagerly purchased, though at a very advanced price:—it to counteract their effects that we wish for a supply."

Your Committee have sent to Mr. Matthews, 3800 Children's Books, for sale, and gratuitous distribution. 1000 Dutch Tracts, and the Society's volumes, were granted to the Missionaries of the United Brethren, for their station, at Enon.

On the application of the CHURCH MISSIONARY SOCIETY, 6500 Books were granted to the Rev. J. Raban and other Missionaries, proceeding to Sierra Leone.

MAURITIUS, or ISLE OF FRANCE.—A Tract Society has been established at this place, and a supply of 9000 French and English Tracts have been forwarded to the new Society. In this place there are many children under religious instruction.

SOUTH AMERICA.

The last Report announced the commencement of the operations of your Society in this interesting portion of the globe. Your Committee, availing themselves of the assistance of some Spaniards of piety and of literary attainments, have added 12 Spanish Tracts to the Society's Catalogue, since the last Anniversary, and several others are in a course of publication.

The author of that useful work, the "Village Sermons," has been

at the expense of translating and publishing twelve of those excellent discourses, in the Spanish language, through the medium of your Society; and your Committee, feeling the importance of their permanent and extensive circulation, have defrayed the charge of stereotype plates. "Leslie on Deism," has been translated for circulation in that part of the globe. They have deemed this the more important, as letters recently received from South America state that considerable numbers of infidel books have been imported.

It is unnecessary to detail the particulars of all the grants of Spanish Tracts to South America.—It is sufficient to state, they have been forwarded to LIMA, CARTHAGENA, VALPARAISO, BUENOS AYRES, CHILI, MIRAMICHI, CUBA, the BAHAMAS, and MEXICO. To these places upwards of 82,000 Spanish Tracts have been forwarded, and more than 24,000 placed at the disposal of the Liverpool Tract Society, and by its exertions, assisted by a Clergyman deeply interested for the diffusion of truth, among those who speak the Spanish language, they have been forwarded by many vessels visiting different ports of the South American Continent.

In these grants, and in the Spanish Translations, more than 300% have been expended. To this object the Committee have devoted the profits of the "Tract Magazine," amounting to the sum of 150%.

THE WEST INDIES.

Your Committee have not been able to proceed as they would wish in their object in this part of the world. Some little, however, has been effected: Mr. Dawes, of Antigua, writes, "If our benevolent friends in England knew how much benefit has been derived by children of all classes here, [from reading good books, they would cheerfully lay out a few guineas in this way for us. The avidity for reading is so great in the young people here, that if we do not supply them with good books, and others come in their way, they will eagerly seize them, and that too, without being aware of their evil tendency." Your Committee have forwarded 2150 Tracts and Children's Books to Mr. Dawes. The Missionaries of the United Brethren at St. Kitt's have received a grant of 3000 Tracts, and the same number was granted to two other Correspondents.

UNITED STATES OF AMERICA.

It affords your Committee much pleasure to find their American brethren increasing in their activity in the circulation of Religious Tracts. Your Committee have offered to permit duplicates of the stereotype plates of your First Series of Tracts to be cast for their use, for they feel it to be their privilege, as well as their duty, to encourage the efforts of their American brethren.

The total issues of the AMERICAN Society during the year, amounted to 800,000 Tracts.

This Society has published *The American Tract Magazine*. It is a reprint of your Monthly Miscellany, with the addition of their own correspondence. The Secretary writes, "We look to you in a great measure for our publications, and almost all our measures originate with you. Indeed, were it not that it is more blessed to give than to receive, we should be wholly the gainers in the very interesting relation to you which we are permitted to sustain."

THE NEW YORK TRACT SOCIETY has increased its operations.

The friends connected with the AMERICAN and the NEW YORK TRACT SOCIETIES, convened a meeting, which was held in New York in March last. The great facilities afforded by that city, for circulating Religious Tracts, and the importance of uniting the efforts of the Friends of Tracts throughout the country in one National Institution, was taken into consideration; when it was resolved to form such an Institution, on the plan of the American Bible Society. This proceeding immediately suggested the necessity of a house in the city of New York, in which the National Society might enjoy every facility for conducting its operations. The expense of this building was estimated at 20,000 dollars, and immediately after the meeting, 12,500 dollars were contributed towards that interesting object.

In the "History of the First Ten Years of the American Society," which has just been received, it is stated, that TEN MILLIONS of Tracts have been distributed by the institutions in the United States.

The cause of truth appears to be making a mighty progress in America. The brethren there have acknowledged their gratitude for the example set them by your Institution, and the liberal attention which has been paid to their requests. While your Committee are encouraged by this testimony of approbation from fellow-labourers across the Atlantic, they desire to ascribe all the glory to God. The present appears to be a new era in the history of the American Tract Societies:—They feel that this branch of benevolent enterprise has not had its share of public patronage; and they hope the establishment of the *National Institution* will greatly facilitate the circulation of Religious Tracts. The unwearied exertions of the American Tract Societies are the more encouraging, when it is remembered *that their publications are almost exclusively those of your Society.*—Thus their issues might be considered as forming a part of your own.

NEWFOUNDLAND.—Further grants of 13,000 Tracts and Books have been sent. These have been judiciously circulated.

QUEBEC.—Your Committee are happy to announce the formation of the QUEBEC AUXILIARY RELIGIOUS TRACT SOCIETY.

MONTREAL.—The friends are evidently increasing their exertions.

HALIFAX.—Your Committee are happy to inform you that a Society was established in this place on the 15th of December last. The publications of the Society are received with great avidity. This station appears to be also truly important in reference to the sailors. The mariners of Nova Scotia amount to about *three thousand*:—Your Committee granted, just previous to the establishment of this Society, 11,000 Tracts and Children's Books, in addition to a supply sent to the Wesleyan Missionaries for the schools. They have made the same grant to the New Society, making the total number forwarded to Halifax, amount to 22,000.

At GUYSBOROUGH, another Society was established in the last year. To this 11,600 Tracts and Children's Books have been sent.

From NIAGARA the most encouraging accounts have been received. The poor Indians have been visited,—a school has been established in the midst of them, and *even a Village Library has been formed.* The Indian Chiefs take much interest in the efforts that are made to enlighten the minds of the people. Your Committee have

sent 17,000 Tracts to this place, in addition to a large quantity which have been purchased by the Society at Niagara.

At ST. JOHN'S, New Brunswick, and at KINGSTON, in Upper Canada, Auxiliary Societies have been established.

A large portion of the settlers in these colonies being destitute of public religious instruction, the importance of increased circulation of Tracts will more clearly appear.

NORTH OF EUROPE.

To a Correspondent proceeding to Archangel, your Committee granted 4300 Tracts; and 3000 Tracts were presented to a friend for circulation at Riga.

ICELAND.—Your Committee have placed the sum of 5*l.* at the disposal of the Rev. Mr. Ionson of Modréfell.

POLAND.—Your Committee have been favoured with the presence of one of the Missionaries from Poland. Your publications sent last year were very acceptable, and the prospects of usefulness in Poland, by the distribution of Tracts, were very great. He strongly pressed the Committee for a further supply of German, French, and English Tracts; and also for pecuniary aid in printing and circulating Tracts in the Polish dialect.

Your Committee, deeply impressed with the importance of this station; granted 20*l.*, in German Tracts, from the Berlin Society; 10*l.*, in French Tracts, from the Paris Society; and 5600 in English Tracts, and they also authorized the Missionaries in Poland to draw upon the Treasurer for part of the expenses of printing some Polish Tracts.

PRUSSIA.—Your Committee continue to correspond with the Berlin Society, and rejoice in its continued usefulness. Your Committee, on the personal application of the Rev. Mr. Fleidner, one of the ministers in the Grand Duchy of Berg, engaged to pay the expense of translating and *printing* Six new Tracts.

SWEDEN.—“THE EVANGELICAL SOCIETY AT STOCKHOLM” circulated in the year 1823, 64,895 Tracts.

DARMSTADT.—The revered and indefatigable Dr. Leander Van Ess, continues his valuable labours. He has been actively engaged in the circulation of some Tracts written by himself, in support of the universal dissemination of the word of God. On this subject the Committee felt the call for assistance so important, that they have placed 100*l.* at his disposal.

At SCHLESWIG a new Society was established on the 6th of January. Your Committee have presented it with the sum of 10*l.*

DENMARK.—Your Committee have offered to advance the sum of 10*l.* for the publication of any translations of their Tracts in the Danish language. Two of the Tracts written by the Rev. Cesar Malan, have already been translated into Danish.

BREMEN.—This Society continues its active services. Its Secretary states, “I do not exceed the truth when I say, that every day, with the exception of Sundays, Tracts are solicited from me; and the number of our members is increasing.”

HAMBURG.—During the past year, this Society published a new Tract every month; the subscriptions and sales have greatly increased. “The Swearer’s Prayer” has been added to the publications, with several additions from local facts, showing how frequently

the prayers of the bold blasphemer have been answered by a just and holy God. The issues, during the past year, exceed 38,000 Tracts.

Your Committee have forwarded to this Society, 1000 Dutch Tracts, and 1000 Danish Tracts, for the use of sailors, and have authorized the Hamburg Society to print an edition of 5000 of the abridged *Bible Catechism* in German, at the expense of this Institution: this important work has been completed

NETHERLANDS RELIGIOUS TRACT SOCIETY.—The Secretary writes, “Our Society goes on prosperously: the efforts of the Society have been beneficial in the conversion of sinners.”

FRANCE.—The Committee of the PARIS TRACT SOCIETY continue to prosecute their labours, and have been assisted by grants from your Institution. During the past year, 80,000 Tracts have been distributed. A Magazine for children has been commenced on the plan of your “Child’s Companion.”

On the application of a friend in the South of France, your Committee have authorized him to print an edition of 5000 Hymn Books, for the use of the Children of Sunday and other schools.

To the Rev. C. Malan, your Committee feel an increased fraternal affection for his continued labours in the cause in which your Society is engaged. During the past year, translations of several interesting pieces written by him, have been added to your publications. He has experienced “that the offence of the Cross has not ceased;” but though he has been persecuted, “he has never been forsaken.” He has preached through the medium of his little works, in the cities and villages of Britain and elsewhere, the truths that are despised in his own land. He has thus been the instrument of leading sinners to look to the Saviour, for the pardon of their sins.

A minister on the Continent, thus writes:—“Spain is a vast field open before you, and which seems to call for your labours. I am acquainted with a Spanish priest, who begins to enjoy divine truth, through the reading some Tracts. He has translated ‘Conversation between two Friends,’ ‘The Regeneration,’ ‘The Woodmen,’ and ‘The Swiss Peasant.’”

5000 Spanish Tracts have been forwarded to Gibraltar, Bayonne, and Minorca.

The last Report announced to you, that the sum of 200*l.* was placed at the disposal of Dr. Pinkerton, to be applied by him in promoting the objects of your Society, during his intended journey through the islands of the Mediterranean, and various Eastern countries, which severe illness has prevented him from prosecuting. He has, however, communicated some very encouraging information to the Committee. Twenty-three excellent Tracts in Modern Greek, and thirteen in Italian, have been printed at the press of the American Missionaries at Malta. The Greek Tracts have been extensively disseminated in the Ionian Isles, and various parts of Greece; and there were increased calls for further supplies.

The Rev. W. Jowett and the American Missionaries being employed in translating and printing Tracts for the Christians inhabiting Syria, Palestine, and Egypt, your Committee have granted 25*l.* to assist them in this truly interesting work.

Recent communications from Messrs. Lowndes and Wilson are very encouraging. “The Pilgrim’s Progress” has been printed in Modern Greek, by the Rev. S. Wilson. The translations of the Tracts into

Modern Greek, as recommended by Dr. Pinkerton, has been accomplished; and on the recommendation of Mr. Wilson, your Committee have agreed to publish, in Modern Greek, the Rev. Mr. Roby's excellent Tract *On the Novelty of Popery*.

Mr. Lowndes has obtained translations of Tracts into Albanian.

Your Committee, in reviewing the great increase in their Foreign operations, "rejoice with trembling." They rejoice in the increasing usefulness of your Institution; but they tremble because the funds committed to them are utterly inadequate to the work in which your Society is called to engage; and are by no means sufficient to enable them to forward all the supplies for which they are engaged. They, however, desire to rely on Him to whom belongs the silver and the gold, trusting he will influence his people to *increased* liberality.

DOMESTIC PROCEEDINGS.

The Report of the *Edinburgh Tract Society*, contains abundant evidence of the increased activity of your northern friends. During the past year, 400,000 Tracts and books have been circulated.

The importance of circulating Tracts is indeed generally felt in that land of education, and many active Societies and Associations exist.

The Religious Tract and Book Society for Ireland, continues its efficient operations. During the past year, its sales amounted to 453,778; and 27,587 Tracts were gratuitously distributed.

A taste for reading appears to increase as education advances. The Roman Catholic priesthood have felt alarmed, and have exerted themselves to the utmost, to oppose the progress of the truth, by every means in their power. Such opposition, although perhaps successful for a time, must ultimately prove inefficient.

Your Committee could not remain indifferent to the opposition manifested during the last autumn towards the circulation of the Scriptures in Ireland, and deemed it their duty to apply a portion of the funds committed to their charge, towards the gratuitous circulation of Tracts in the sister kingdom. This measure they were the more strongly excited to adopt, from seeing an earnest appeal addressed to the Roman Catholics, calling upon them to use every means in *their* power, to circulate small publications *in favour* of the tenets of the Church of Rome, and opposing the Protestant Religion.

These grants have, in the whole, amounted to nearly 70,000 Tracts; among them your Committee would notice, that 6,000 Tracts in the *Irish language* have been sent to the Rev. Dr. Townley, of Limerick, in consequence of an application from him.

The reports and proceedings of their predecessors in former years have shown, that it has ever been a main object of your Society, to oppose the errors of Popery both directly and indirectly; "considering the Luthers, the Melancthons, the Calvins, the Tindals, the Cranmers, and the Latimers, of a former age, as their patterns in sound doctrine and active exertion." Still, however, their best efforts are but as pebbles from the brook; the Lord of Hosts alone can make them of avail against those who gainsay and oppose, and use the most strenuous exertions to make proselytes to *their* faith. The activity of Roman Catholics in this respect, in our own nation, is too obvious to escape even a superficial observer; why then should Protestants be blamed, for imparting information on a subject which they justly feel to be so important?

Your Committee also rejoice to notice an increase in the number of Female Societies for the circulation of Tracts. This point has been hitherto little attended to, although it is of the utmost importance that every Auxiliary should have a Ladies' Association connected with it. Upon investigation it will be found that opportunities for usefulness at home presented by your Society are peculiarly fitted for Female cooperation, while your Foreign proceedings call for the sympathies and exertions of both sexes of every rank.

The gratuitous issues during the past year have been considerable.

They rejoice to hear that in every direction, these efforts have been productive of good, and regret that the funds committed to their charge, do not allow them to attend to individual applications, unless with some specific object in view, and also restrict them from giving adequate supplies;—in every case it has been their rule, if possible, not to send any one “empty away.”

The new publications in this country, during the year, have amounted to ONE HUNDRED.

During the last year, *sixteen* new Auxiliaries and Associations were formed at home in addition to *twelve* Foreign Societies.

The operations of the Society have considerably increased, the purchases of Tracts having been upwards of 3500*l.* beyond that of the former year. More than TEN MILLIONS FIVE HUNDRED THOUSAND of your publications appear to have been issued during the past year, making your total issues exceed SEVENTY MILLIONS, without including the Tracts which have been published at your expense in foreign countries.

Your Committee have much pleasure in acknowledging the receipt of 828*l.* 1*s.* 0*d.* from the various Auxiliary Societies.

The annual subscriptions received during the past year, amount to 1,101*l.* 7*s.* 0*d.*, and the donations and life subscriptions to 296*l.* 5*s.* 3*d.* Some legacies have been received, amounting together to 51*l.* 18*s.*

The number of individual subscribers to your Institution is now greater than at any former period. The gratuitous issues during the year, amount to 1,986*l.* 16*s.* 3*d.* this added to the loss on Hawker's Tracts, amounting to 108*l.* 19*s.* 8*d.* and the money grants to Foreign Societies, will make the total gratuitous issues exceed the sum of 2800*l.* being an increase beyond that of the preceding year, which has fully redeemed the pledge given by your Committee, on the part of the Society, in the last Report * This course they recommend for future guidance, being fully persuaded, that nothing will tend more to excite increased liberality towards the funds of your Institution, than the assurance thus given to every individual contributor, that the amount of his subscription or donation will be applied actually in sending forth an equal amount of publications, which are calculated, under the divine blessing, to warn the sinner of the evil of his ways, and direct those who are weary and heavy laden with the burden of their sins, to him who graciously invites them—“Come unto me and I will give you rest.”

* There is a balance of 338*l.* due to the Treasurer, besides considerable engagements both at home and abroad.









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Author Ouseley, Gideon

Title [Five letters in reply to the Rev. Michael Branagan]
cover title: Tracts & others.

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